













A  
Dictionary  
of  
Mohammedan Law



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## P R E F A C E.

EVERY Gentleman, whom various circumstances has occasioned to reside in the Honourable East India Company's settlements in Asia, has regretted the want of a work of a similar nature to that which is now laid before the Public. When in the East, terms have been used, in the way of business or law, which he has been unable to comprehend the meaning of; and mistakes have arisen owing to that want of knowledge, which has frequently led persons into disagreeable dilemmas. Besides, many words and ex-

preffions occur in the accounts of our  
 transactions in ~~the East~~ that are pub-  
 lished in our own country as well as in  
 Hindoostan, which the mere English  
 reader is not able to understand; and  
 therefore, when he has taken the pains  
 to peruse several volumes concerning  
 our East India possessions, he has been  
 compelled to sit down with a very im-  
 perfect knowledge of the subject, be-  
 cause he has not been in possession of  
 any explanatory Dictionary to refer  
 to whenever he might be in doubt.  
 To remedy this evil, an Indian Voca-  
 bulary was published at London in  
 1788, 12mo; a Dictionary of Moham-  
 medan Law and Bengal Revenue Terms,  
 by Mr. Gladwin, at Calcutta, in 1797,  
 4to; (but this work is exceedingly  
 scarce in Europe;) and an Indian Glof-  
 sary, in cr. 8vo, by Mr. Roberts, in

1800: yet neither of these works have the original words in the Persian character placed at the beginning of the articles. This defect has been often mentioned to the Editor, by various Gentlemen who have returned from the East Indies, who felt the want of such a vade mecum, and who have expressed a desire to see a work executed on a more extensive plan, such as might be useful to those who may be employed by the Company in the several departments of Government, of Law, and of Commerce. “ When I arrived in India, says Mr. Roberts, what greatly added to my mortification,” in not being acquainted with the native languages, “ was, that when I perused a newspaper, that source of necessary information, wherein are fre-

quently inserted very interesting accounts of various occurrences, which men search after with avidity; or, when I looked into works of the authors who treated of the manners, customs, trade, culture, &c. of the people, amongst whom it was my present lot to reside, my not understanding a number of the particular terms which were made use of, left me, when I had finished, as much uninformed as before I began." This being the case, then, with almost every gentleman, as well as of Mr. Roberts, who resides in that country, the Editor has endeavoured to collect, from the best sources of intelligence, a sufficient explanation of those terms, the right understanding of which is absolutely necessary to qualify a gentleman employed by the Company, for a due discharge of his duty, or to ren-

For the perusal of different authors pleasant and profitable.

That this work might be more extensively useful, the Editor has thought fit to add an Appendix, in which is contained, among other interesting particulars, copies of Arzdashts, or Forms of Address, used in Hindoostan; Forms of Passports, Orders, Addresses, Summonses, &c.; the proceedings of the select committee at Fort William in Bengal, relative to Gomautshts, Dustuks, and Chokeys; copies of Firmauns for various offices; the Firmaun granted in 1717, by the Emperor Furrukhsheer, to the English East India Company, for carrying on their trade in Bengal, Bahar, and Orissa; Observations on the Era of the Mohammedans, called the Hejira, to which is added a Table of the commencement of the



years of the Hejira, as they correspond with those of the Christian Era, from 1801 to 2000 inclusive; several forms of Perwānās for various offices: rendering the whole an useful book of reference for the Lawyer, the Writer, the Merchant, or the Military Officer. ∴

To a work of this nature it may not be improper to prefix, by way of Introduction, a concise History of the Provinces of Bengal, Bāhar, and Orissā; and this task we the more readily undertake, because Calcutta is the principal seat of the East India trade; because it was in these provinces that the East India Company were allowed, by a grant from the Emperor Furrukhseer, (which grant, as above-mentioned, is given in our Appendix, p. 265, in the original Persian, accompanied with an English translation,) to

trade duty free; and, because it is absolutely necessary, that a young gentleman, destined for that part of the world, should have some acquaintance with the country to which he is going, before he sets sail for India. We shall not, however, enter into a minute detail of the transactions which have taken place in those provinces, but confine ourselves, more particularly, to a geographical description, which will, no doubt, be more interesting to those persons for whose information this vade mecum is principally intended, than elaborate accounts of the overthrow of one prince and the setting up of another; or of the revolutions which have been effected by time or caprice; or of the battles which have

been fought with a view to acquire territory, or to oppose the machinations of an adverse chieftain.

# INTRODUCTION.

## DESCRIPTION.

OF

*BENGAL, BAHAR, AND ORISSA.*

### BENGAL.

THE province or soobah of Bengal is a large district of Hindoostan, at the mouth of the Ganges, having Thibet on the North, the kingdoms of Aracan and Tipurah on the East, the Bay of Bengal and Orissa on the South, and the soobah of Bahar on the West; it being, according to the Ayeen Akbery, 400 coss long, and 200 broad. In the time of Akber, Esau Afghan carried his conquests so far towards the east, as to enter a country called Bhatty, which has since been reckoned a part of the soobah of Bengal. Here he caused the kootbah, or prayer, to be read, and caused coins to be struck in the name of that victorious prince. Little worthy of note is related of the country of Bhatty, except that it produces vast quantities of mangoe trees, which yield a most delicious fruit: the trees do not grow so high as the ordinary stature of the human race.

original name of this province was Bung; it was deduced to it from the mounds of earth (that bore the appellation of those mounds) which the ancient Rajahs caused to be thrown up in the low lands at the foot of the hills. By the emperor Aurungzebe it was called Soobah Jenqut ul Belaad Bengala, i. e. the paradise of nations, the Soobah of Bengal. The breadth of these mounds was usually about twenty cubits, and their height about ten.

According to the Ayeen Akbery, the air of Bengal is very temperate. But as this country lies almost entirely within the torrid zone, and in the middle of a very extensive continent, it is sometimes subject to such extremes of heat, as render it very fatal to European constitutions. Dr. Lind is of opinion, that the climate of Bengal is the most dangerous in this respect of any of the English territories, excepting Bencoolen on the coast of Sumatra. Part of this unhealthiness arises from the mere circumstance of heat; for in all the southern parts of India, when the wind blows over land, it is so extremely hot and suffocating as scarcely to be borne. The reason of this is clear from the mere inspection of a map of Asia, where it is evident that whatever wind blows over land, especially in the southern parts, must pass over an immense tract of country strongly heated by the sun; and as in every part of this extensive continent there are sandy deserts of very considerable magnitude, the

heat is thus prodigiously increased. This becomes very evident on the falling of a shower of rain at the time the land-wind prevails; for if the wind in its way passes through the shower, the air is agreeably cooled, though the sky should be ever so clear; while those who reside only at a few miles distance, but out of the direct line of the shower, will be fainting under the excessive heat. Here indeed, when the air is clear, the sun-beams are much more powerful than in our climate, in so much that the light at noon-day is too powerful for the eyes to bear; and the large stars, as Venus and Jupiter, shine with a surprising lustre. Thus the reflexion of the sun-beams from the earth must necessarily occasion an extraordinary degree of heat in the atmosphere; so that from the winds above-mentioned very great inconveniences sometimes arise, similar to those which are occasioned by the Harmattan in Africa. Mr. Ives tells us, that it is affirmed they will snap glass if it be too much exposed to them: he has seen the veneering stripped off from a chest of drawers by their means; and they will certainly crack and chap almost every piece of wood that is not well seasoned. In certain places they are so loaded with sand, that the horizon appears quite hazy were they blow, and it is almost impossible to prevent the eyes from being thus greatly injured. They have likewise a very pernicious effect on such people as are exposed to them while sleeping. This seldom fails to bring

on a fit of the barbiers, a kind of paralytic distemper attended with a total deprivation of the use of the limbs, and which the patient never gets the better of but by removing to some other climate. These hot winds are made use of with great success for cooling liquors, by wrapping a wet cloth round the bottles, and exposing it to the air. The reason of this is the very quick evaporation which takes place, and which, in every similar instance, produces a great degree of cold.

The unhealthiness of Bengal, however, is more particularly to be attributed to the inundations of the Ganges and Burrampooter, by means of which such quantities of putrescible matters are brought down as infect the air with the most malignant vapours when the waters retire. Though the rainy season begins in Bengal only in the month of June, the river begins to swell in the mountains of Thibet, early in April, and by the latter end of that month in Bengal also. The reason of this is partly the melting of the snow on the mountains of Thibet, and partly the vast collection of vapours brought by the southerly or south-west monsoon, which are suddenly stopped by the high mountains of Thibet. Hence it is obvious, that the accumulation and condensation of these vapours must first take place in the neighbourhood of the mountains which oppose them; and thus the rainy season commences soonest in those places which lie nearest the moun-

In Bengal the waters rise at first very slowly, increasing only at the rate of one inch a day for the first fortnight. It then gradually augments to two and three inches before any quantity of rain falls in the low countries; and when the rain becomes general, the increase at a medium is five inches per day. By the latter end of July, all the lower parts of Bengal, contiguous to the Ganges and Burrampoorer, are overflowed, and present a surface of water more than 100 miles wide. This vast collection of fluid, however, is owing in a great measure to the rains which fall on the low country itself; for the lands in the neighbourhood are overflowed some time before the bed of the river is filled. It must be observed, that the ground on the bank of the river, and even to some miles distance, is higher than that which is more remote: and thus a separation is made for a considerable time betwixt the waters of the land-flood and those of the river.

As the cultivated lands in Bengal would receive damage from such a copious inundation, they must for this reason be guarded by strong dykes to resist the waters, and admit only a certain quantity. These, collectively taken, are said to be more than 1000 miles in length, and are kept up at an enormous expence; yet they not always answer the purpose, on account of the looseness of the earth of which they are composed, even though some are of the thickness of an ordinary rampart at the base. One particular branch of the Ganges (navigable only in the rainy season, and then equal in rise only to the



Thames at Chelsea, is conducted for 70 miles between dykes; and when full, the passengers look down upon the adjacent country as from the top of a hill.

The tide becoming less capable of counteracting such an impetuous torrent of fresh water, the height of the inundation gradually diminishes as it approaches the sea, and totally vanishes at the point of confluence; which is owing to the facility with which the waters of the inundation spread over the level of the ocean. But when the force of winds conspires with that of the tide, the waters are retarded in such a manner as sometimes to raise the inundation two feet above the ordinary level; which has been known to occasion the loss of whole crops of rice. \* In the year 1763, a melancholy accident happened at Luckipour \*, when a strong gale of wind, conspiring with a high spring-tide, at a season when the periodical flood was within a foot and an half of its highest pitch, the waters are said to have risen six feet above their ordinary level. Thus the inhabitants of a particular district were swept away with their houses and cattle; and to aggravate the distress, it happened in a part of the country where it was scarcely possible to find a tree by which a man might cling in order to save himself from impending ruin.

For the space of a few days before the middle of August the inundation is at a stand, and then be-

\* Luckipour is a district 265 miles distant from Calcutta.

gins to abate, by a cessation of rain in the mountains, though great quantities still continue to fall on the low country. The inundation does not, however, in its decrease, always keep pace with that of the river, by reason of the height of the banks; but after the beginning of October, when the rain has nearly ceased, the remainder goes off quickly by evaporation, leaving the ground exceedingly enriched and fertile. Thus the land of Bengal is rendered highly fertile, by inundation, in like manner as Egypt is by the overflowing of the Nile, which is occasioned by the torrents of rain which fall in Abyssinia. . . .

From the changing of the monsoon in October to the middle of March, the rivers are in a state of tranquillity; when the north-west winds begin, and may be expected once in three or four days till the commencement of the rainy season. These are the most formidable enemies of the inland navigation which is carried on by means of the large rivers. They are sudden and violent squalls, attended with rain; and though their duration is commonly but short, sometimes produce fatal effects; whole fleets of trading boats having been sunk by them almost instantaneously. They are more frequent in the eastern than the western part of Bengal, and happen oftener towards the close of the day than at any other time: but as they are indicated some time before the approach by the rising and singular appearance of the clouds, the traveller has commonly time enough to seek for a

place of shelter. It is in the great rivers alone that they are so formidable, and that about the end of May or beginning of June, when the rivers are much increased in width. After the commencement of the rainy season, which varies in different parts, from the middle to the end of June, tempestuous weather occasionally happens. At this season places of shelter are more common than at any other time by the filling up of the creeks and inlets as the river increases: and, on the other hand, the bad weather, when it happens, is of longer continuance than during the season of the north-westers. The rivers being now spread to the distance of several miles, large waves are raised on them, particularly when blowing in a direction contrary to the rapid parts of the stream, and the danger arising from these should of course be avoided.

In the interval between the end of the rainy season and the beginning of the north-westers, this navigation may be very safely undertaken; an ordinary degree of attention being then only requisite to pilot the boat clear of shallows and stumps of trees. The season of the north-westers requires the greatest care and attention. Should one of these squalls approach, and no creek or inlet offer for shelter, the steep bank of the rivers should be always sought as a place of shelter, if it is not in a crumbling state, whether it be to the windward or leeward, rather than the other. If this cannot be done, the flat side must be taken up with; and if it be a lee shore, the anchor should be thrown out to pre-

vent driving upon it. In these cases the mast is always supposed to be struck; and, provided this be done, and the cargo judiciously disposed of, there is little danger of any of the boats commonly used being lost.

The boats commonly employed in the inland navigation of Bengal are called budgerows, and are formed somewhat like a pleasure-barge. Some have cabins 14 feet broad and proportionally long, drawing from four to five feet water. Their motion is very slow, not exceeding the rate of eight miles a day when moved by their oars; so that their progress down the river must depend principally on the motion of the current. From the beginning of November to the middle or latter end of May, the usual rate of going down the stream is about 40 miles in twelve hours, and during the rest of the year from 50 to 70 miles. The current is strongest while the waters of the inundation are running off, which happens in part of August and September. In many of the shallow rivers, however, the current is exceedingly slow during the dry months; insomuch that the track-rope is frequently used by going downwards. In towing against the stream the steep side of the river is generally preferred on account of the depth of water, though the current runs much stronger there than on the opposite side. On these occasions it is necessary to provide a very long track rope, as well for avoiding the falling pieces of the steep bank on the one side as the shallow water on the other, when

It becomes necessary to change sides through the badness of the tracking ground. The anchor should always be kept ready for dropping in case the track-rope breaks. The usual rate of towing against the stream is from 17 to 20 miles a day; and to make even this progress, the windings of the river require the boats to be dragged against the current at the rate of four miles and a half an hour for 12 hours. When the waters are high, a greater progress will be made, notwithstanding the superior strength of the current; because the filling of the river bed gives many opportunities of cutting off angles and turnings, and sometimes even large windings, by going through creeks.

The soobah of Bengal abounds with rivers, the finest of which is the Gung, or Ganges, which rises in the mountains that border on Thibet, in about ninety-two degrees of East longitude, and about thirty-two degrees of North latitude. It crosses several kingdoms, running from East to West, and then from North to South, traversing an immense track of country, and falling at length into the Bay of Bengal by several mouths. The Hindoo priests have a tradition, that its waters flow from the hair of Mahadeo \*. From the northern moun-

\* When the river, says the fable, was first conducted from its source towards the ocean, by a Prince, whose name was Bagecrath, Janoo was at his devotion at the mouth of the Mahamdee, at a place called Nababgunge. The Goddess in passing swept away the plants for his adulations, which so enraged him, that he dashed up her stream; but after a while his anger was assuaged, and he let her escape from an incision

tains it runs through the Soobah of Dehly, Agra, Allahabad, and Bahar, into Dungal. Near the town of Cazyhattah, in the Sircah of Barbuckabad, at which place it is called the Pudhawutty, it sends a branch to the east, which empties itself into the sea at Chittagong. The main river in its course to the southward forms three streams, the Sirfutty, the Jown, and the Gung, which three streams are collectively called, in the Hindovee language, Tirkunny, and they are all held in high veneration by the Hindoos. The Gung, after having divided into a thousand channels, joins the sea at Satagong, and the Sirfutty and Jown discharge themselves in like manner. The learned among the Hindoos have composed volumes in praise of these waters, all parts of which are said to be holy, but some particular places are esteemed more so than others. The great people have the water of the Ganges brought to them from vast distances, it being esteemed necessary in the performance of some religious ceremonies. The water of the Ganges has been celebrated in all ages, not only for its sanctity, but also on account of its sweetness, lightness, and wholesomeness, and for, that it does not become putrid though kept for years.

• There is another very large river, called Burhumpooter, (or Brimhapooter,) which runs from Khatai to Coach, and thence through Bazooah to the sea.

made in his thigh; and from this circumstance of her second birth, she was afterwards called Janavee, or the offspring of Janoo.

By far the greater number of the rivers of Bengal have their banks cultivated with rice, of which there are a variety of species. The soil is so fertile in some places, that a single grain of rice will yield a measure of two or three seer. Some lands will produce three crops in a year. Vegetation is here so extremely quick, that as fast as the water rises the plants of rice grow above it, so that the ear is never immersed.

The principal food of the inhabitants is fish and rice; wheat and barley not being esteemed wholesome. Most of the vegetables and animals common to other countries in the torrid zone, are also usually found at Bengal. Its great produce of grain is rice, which is commonly exported thence into other countries. By various accidents, however, the crop of rice sometimes fails, and a famine is produced; and of late there have been many instances in Bengal, as well as in other parts of Hindoostan. One of the most deplorable of this kind happened in the year 1770. The nabob and several great men of the country distributed rice gratis to the poor until their stocks began to fail, when those donations were of consequence withdrawn. Vast multitudes then came down to Calcutta, the capital English settlement in the province, in hopes of meeting with relief at that place. The granaries of the Company however being quite empty, none could be afforded: so that when the famine had prevailed a fortnight, many thousands fell down in the streets and fields; whose

bodies, mangled by the dogs and vultures, corrupting in the air, seemed to threaten a plague as the consequence of the famine. A hundred people were daily employed on the Company's account, with doorys, sledges, and bearers, to throw them into the river. At this time the fish could not be eaten, the river being so full of carcases, and many of those who ventured to feed upon them died suddenly. Hogs, ducks, and geese, also fed mostly on carnage; so that the only meat that could be procured was mutton; and this, from the dryness of the season, was so small, that a quarter of it was scarcely a pound and a half in weight.

A very singular and alarming phenomenon appeared in the month of August. This was a large black cloud at a distance in the air, which sometimes obscured the sun, and seemed to extend a great way over and about Calcutta. The hotter the day proved the lower this cloud seemed to descend, and for three days caused great speculation. The bramins pretended, that this phenomenon, which was a cloud of insects, should make its appearance, three times; and if ever they descended to the earth, the country would be destroyed by some untimely misfortune. They say, that about 150 years before there had been such another bad time, when the earth was parched for want of water; and this cloud of insects made its appearance, though it came much lower the second time than it had done before. On the third day, the weather being very hot and cloudy, they descended, so low



that they could be plainly seen. They seemed to be about the size of a horse-finger, with a long red body, large head and eyes, keeping close together like a swarm of bees, and, to appearance, flying quite on a line. None, however, were caught, as the people were frightened by the prognostications of the bramins. Whilst it rained they continued in one position for near a quarter of an hour; they rose five or six feet at once, and in a little time descended as much, until a strong north-west wind blew for two days successively. During its continuance they ascended and descended, but more precipitately than before; and next morning the air was quite clear. For some days before the cloud made its appearance, the toads, frogs, and insects, which, during the rains, made a continual noise through the night, disappeared, and were neither heard nor seen but in the river.

The cause of this dreadful famine was a preternatural drought. In this country they have two harvests, one in April, called the little harvest, which consists of the smaller grain; the second called the grand harvest, is only of rice. But by a drought which happened in 1769 the great harvest of that year failed, as did also the little one of 1770, which produced the dreadful consequences already recited.

Among the vegetable productions of Bengal, Mr. Ives mentions the areca tree, the woody part of

which is as tough as whalebone. Here is also a beautiful tree called chultæ, the flower of which is at first a hard green ball on foot stalks about four inches in length. This opens, and the calyx is composed of five round, thick and succulent leaves; the corolla consists of the like number of fine beautiful white petals. After one day the corolla falls off and the ball closes again, and is sold in the markets. There is a succession of these for several months. The mango tree grows here also in plenty. Its fruit is preferred to all others in the country, excepting very fine pine-apples; the gentlemen eat little else in the hot months, when these fruits are in season. If no wine is drank with them, they are apt to produce boils, which are troublesome but, healthful. In the walls of Bengal they have a tall tree called the tatoon, said to have been first brought in England by Captain Birch. The leaves are of a deep shining green, the lower part rather paler where it is ribbed, and undulated round the edges. The fruit is of the size, shape, and colour of an olive, with a moderately thin husk, and a kernel like that of the date; five or six grow on the same pedicle. Near Calcutta is a large spreading tree called the ruffa, which makes a fine appearance when in full bloom. The natives say that this and another near the Dutch settlement are the only two in Bengal. They pretend likewise that they can never find the seed: but Mr. Ives informs us, that this is to be met with within plenty, though

in a bad condition, the ants and other vermin being so fond of them, that not a single pod is ever to be met with that is not touched by one or other of these species of insects. This tree bears flowers of bright crimson, and all the shades from thence down to a bright yellow. They are in such plenty as almost to cover the tree, but have little or no smell. The fruit is a pod, of the shape and size of a large garden-bean, containing four or five fleshy seeds, which easily fall into two when dry. They are brown on the outside, white within, and nearly square, but convex on the sides.

Mr. Ives makes mention of a kind of birds found in Bengal, and named argill or hurgill. They are very large, and in the evening majestically stalk along like so many naked Indians, for which our author in fact at first mistook them. On discovering that they were birds, he resolved to shoot one of them; which, however, was very difficult to be done. The Indians showed evident marks of dissatisfaction at the attempt; and informed him that it was impossible to succeed, because these birds were possessed by the souls of bramins. At last, however, he succeeded; and informs us that the bird he shot extended fourteen feet ten inches between the tips of the wings; from the tip of the bill to the extremity of the claw was seven feet and a half; the legs were naked, as was also one-half of the thighs; the naked parts being three feet in length. The feathers of the wings and

back were of an iron colour, and very strong; those of the belly were very long, and on the breast was a great deal of down, all of a dirty white. The bill was 16 inches round at the base, nearly of a triangular shape, and of different colours. In the craw was a land tortoise 10 inches long; and a large black male cat was found entire in its maw.

The houses in Bengal are for the most part made of bamboos, which are of long duration. The people travel chiefly by water, especially in the rainy season. They construct boats for war, burthen, and travelling. Particularly for besieging places, they make them of such a form, that, when they run ashore, they are higher than the fort, which is thereby easily entered. For their journies by land they make use of Sokhasens. This is a machine supported upon the shoulders of men, by a pole formed of a number of straight pieces of wood joined together by iron rings. The sides of the machine are ornamented with different metals, and over the top is thrown an arched covering made of woollen cloth, for defence against the sun and rain. In these machines you may sit or lie down and sleep as conveniently as in a room of a house. Some also ride upon elephants. Horses are very scarce. In some parts of this Soobah are manufactured hempen carpets, so beautiful, that they seem to be made of silk. The inhabitants of Bengal are exceedingly fond of salt, which is scarce in some of these parts of Soobah.

Diamonds, emeralds, pearls, agates, and corne-  
 lians are brought from other countries to the sea-  
 ports of this Soobah.

• Their flowers and fruits are fine and in plenty.  
 The beetle-nut stains the lips of those who eat it  
 quite red.

As to the dialect spoken in Bengal, it is certainly  
 very corrupt; but notwithstanding its corruption, it  
 is absolutely necessary to be learned, as well as the  
 Persian, by all those who have occasion to reside  
 in that part of the globe. An excellent grammar  
 of the Bengal dialect was written by Mr. George  
 Hadley, formerly a captain in the service of the  
 East India Company, the fifth edition of which  
 has lately appeared, in which is given a Bengal  
 alphabet. The board of commerce at Calcutta,  
 and the several chiefs of the subordinate factories,  
 cannot properly conduct the Company's mercan-  
 tile correspondence and negotiations, without the  
 intermediate agency of Bengal interpreters; for the  
 whole system of investment, in every stage of  
 its preparation and provision, is managed in the  
 language of the country; in which all the  
 accounts of the Aurungs (or manufacturing towns)  
 those of the Company's export warehouse, all pro-  
 posals and letters from agents, merchants, contrac-  
 tors, weavers, winders, bleachers, &c. are con-  
 stantly presented; and into which all orders to Go-  
 mautsels, Aumeens, and other officers for the  
 purchase and procuration of goods must be translated. )  
 • Mahmoodabad (the city of Mahmood) has a

fort surrounded by a marsh. When Sheer Khaun conquered this country, some of the Rajah's elephants fled into the wilds, where they have increased to great numbers. This Sircar produces long pepper.

The Sircar of Khaleefutabad abounds also with elephants, and long pepper.

Sircar Bokla is upon the banks of the sea. The fort is situated amongst trees. On the first day of the moon the water begins to rise, and continues increasing till the fourteenth, from which time to the end of the month it decreases gradually every day. In the 29th year of the reign of Akber, one afternoon at 3 o'clock, there was a terrible inundation, which deluged the whole Sircar. The Rajah was at an entertainment, from whence he embarked in a boat; his son, Parminund Roy, with many people, climbed to the top of a Hindoo temple; and the merchants betook themselves to the high lands. It blew a hurricane, with thunder and lightning for five hours, during which time the sea was greatly agitated. The houses and boats were swallowed up, nothing remaining but the Hindoo temple and the heights. Near two hundred thousand living creatures perished in this calamity.

Sircar Choraghaut produces raw silk, gunneys, and plenty of Tanghion horses. Here are abundance of fruits in high perfection, amongst the rest is one called the Lutken, of the size of a walnut, but to the taste is somewhat like the pomegranate; it contains three seeds.

Sircar Barbuckabad is famous for a fine cloth, called Gungajel, and great abundance of oranges.

Sircar Bazooah. The forests of this Sircar supply timbers fit for building boats, and for the beams of houses; and here is an iron mine.

Sircar Sunargong. In this Sircar is fabricated a very beautiful cloth, called Cassah. In the town of Cetarehsoonder is a large reservoir of water which gives a peculiar whiteness to the cloths that are washed in it.

Sircar Silhet is very mountainous. It furnishes many eunuch slaves for the serais (or feraglios). Here grows a delicious fruit, called Soontara, in colour like an orange, but of an oblong form. China root is produced here in great plenty, which was discovered by some Turks. In these mountains is abundance of lignum aloes. They fell the trees at the end of the rains, and leave them exposed to the weather for some time; after which they reject all those that are anywise rotten. The Bunjraj is a bird with a black body, red eyes, a long tail, and wings beautifully variegated, measuring a cubit when extended; they are easily tamed, and will imitate the voice of any animal. The Sheergunj is another bird, which differs from the former, but in the colour of its legs and bill, which are red. They both eat flesh, and prey upon small birds.

Chittagong is a large city, situated amongst trees upon the banks of the sea, and is a great empor-

rium, being the resort of christian and other merchants.

- Shereefabad produces very beautiful white bullocks, of a great size, who will carry a burden of fifteen maunds, and, like camels, they bend their knees to be loaded. It is also noted for large goats and fighting cocks.

Satgong. Here are two emporiums, a mile distant from each other; one called Satgong, and the other Hooghly, with its dependencies. Satgong is famous for pomegranates.

Madurun. In this Sircar, at a place called Huneyeh, is a diamond mine where are found only small stones.

The Soobah of Bengal consists of twenty-four Sircars, and seven hundred and eighty-seven Mahls. The revenue, in the time of Akber, was fifty-nine crore, eighty-four lacks, fifty-nine thousand three hundred and nineteen dams, or sicca rupees 1,49,61,482—15—2.

A summary, but a more particular, statement of the revenues of Bengal, extracted from the Tukseem Jumma of that soobah, in the time of the emperor Akber:

Sircar Oudumber, or Tandeh, containing 52 mahls,	—	—	Dams.
— Jennetabad, 66 mahls	—	—	24,079,399
— Futtahabad, 31 mahls,	—	—	1,573,196
— Mahmoodabad, 88 mahls,	—	—	1,959,567
— Khalifetabad, 35 mahls,	—	—	11,610,256
— Bokla, 4 mahls,	—	—	5,402,140
— Pooreneah, 9 mahls,	—	—	7,130,645
			6,408,793.



Dams.

Sircar Tajepoor, 29 mahls, — — —	6,483,857
— Ghoraghant, 84 mahls, — —	8,383,072½
— Pingrañ, 21 mahls, — —	5,803,275
— Barbuckabad, 38 mahls, —	17,451,532
— Bazooah, 32 mahls, — —	39,516,871
— Sunargong, 52 mahls, — —	10,331,333
— Silhet, 8 mahls, — —	6,681,620
— Chatgong, 7 mahls, — —	11,424,310
— Shereefabad, 26 mahls, —	22,488,750
— Solimanabad, 31 mahls, —	17,629,964
— Satgong, 53 mahls, — —	16,724,720
— Madarun, 16 mahls, — —	9,403,400

It is generally supposed that Bengal is the richest and most populous province in the empire of Hindoostan. Besides its own consumption, which is certainly very considerable, its exports are immense. One part of its merchandize is carried into the inland country. Thibet takes off a quantity of its cottons, besides some iron and cloths of European manufacture. The inhabitants of those mountains fetch them from Patna themselves, and exchange them for musk and rhubarb.

But the trade of Thibet is nothing when compared to that which Bengal carries on with Agra, Delhi, and the provinces adjacent to those superb capitals, in salt, sugar, opium, silk, silk-stuffs, and an infinite quantity of cottons, and particularly muslins. These articles taken together, amounted formerly to more than 1,750,000*l.* per. ann. So con-

considerable a sum was not conveyed to the banks of the Ganges; but it was the means of retaining one nearly equal, which must have issued thence to pay the duties, or for other purposes. Since the viceroys of the Mogul have made themselves nearly independent, and send him no revenues but such as they choose to allow him, the luxury of the court is greatly abated, and the trade we have been speaking of is no longer of so much importance.

The maritime trade of Bengal, managed by the natives of the country, has not suffered the same diminution, nor was it ever so extensive as the other. It may be divided into two branches, of which Cuttek possesses the greater part. Cuttek is a district of some extent, below the most western mouth of the Ganges. (See hereafter.) Balasore, situated upon a navigable river, serves it for a port. The navigation of the natives, which the English and French have been obliged to abandon on account of the climate, is carried on entirely from this road. Here they load their vessels with rice, coarse cottons, and some silk stuffs, for these islands, and receive cowries in exchange, which are used for money in Bengal, and are sold to Europeans. The inhabitants of Cuttek, and some other people of the Lower Ganges, maintain a considerable correspondence with the country of Assam. This kingdom, which is thought to have formerly made a part of Bengal, and is only divided from it by a river that falls into the Ganges, deserves to be bet-

ter known, if what some authors assert be true, that gun-powder has been discovered there, and that it was communicated from Assam to Pegu, and from Pegu to China. Its gold, silver, iron, and lead mines would have added to its fame, if they had been properly worked. In the midst of these riches, which were of very little service to this kingdom, salt was an article of which the inhabitants were so much in want, that they were reduced to the expedient of procuring it from certain vegetable substances.

About the commencement of the present century, some Bramins of Bengal carried their superstitions to Assam, where the people were guided solely by the dictates of natural religion. The priests persuaded them, that it would be more agreeable to Brahma if they substituted the pure and wholesome salt of the sea to that which they used. The sovereign consented to this, on condition that the exclusive trade should be in his hands; that it should only be brought by the people of Bengal; and that the boats laden with it should stop at the frontiers of his dominions. Thus have all these false religions been introduced by the influence, and for the advantage of the priests who teach, and of the kings who admit them. Since this arrangement has taken place, 40 vessels from 500 to 600 tons burthen each, are annually sent from the Ganges to Assam laden with salt, which yields 200 per cent. profit. They receive in payment a small

quantity of gold and silver, ivory, musk, eagle-wood, gum-lac, and silk in great quantity. Except these two branches of maritime trade, which, for particular reasons, have been confined to the natives of the country, all the rest of the vessels sent from the Ganges to the different sea-ports of India belong to the Europeans, and are built at Pegu.

••A still more considerable branch of commerce, which the Europeans at Bengal carry on with the rest of India, is that of opium. Patna (see hereafter) is the most celebrated place in the world for the cultivation of opium. The fields are covered with it. Besides what is carried into the inland parts, there are annually 3000 or 4000 chests exported, each weighing 300 pounds. It sells upon the spot at the rate of between 24 and 25 l. a chest on an average. This opium is not purified like that of Syria and Persia, which we make use of in Europe; it is only a paste that has undergone no preparation, and has not a tenth part of the virtue of purified opium.

Rice and sugar are sent to the coast of Coromandel, for which they are paid in specie, unless they have the good fortune to meet with some foreign merchandise at a cheap rate. They send out one or two vessels laden with rice, cottons, and silk; the rice is sold in Ceylon, the cottons at Malabar, and the silk at Surat; whence they bring back cotton, which is usefully employed in

the coarser manufactures of Bengal. Two or three ships laden with rice, gum-lac, and cotton stuffs, are sent to Bassora; and return with dried fruits, rose-water, and a quantity of gold. The rich merchandise carried to Arabia is paid for entirely in gold and silver. The trade of the Ganges with the other sea-ports of India brings 1,225,000l. annually into Bengal.

Though this trade passes through the hands of the Europeans, and is carried on under their protection, it is not entirely on their own account. The Moguls, indeed, who are usually satisfied with the places they hold under the government, have seldom any concern in these expeditions; but the Armenians, who, since the revolution in Persia, are settled upon the banks of the Ganges, to which they formerly only made voyages, readily throw their capitals into this trade. The Indians employ still larger sums in it. The impossibility of enjoying their fortunes under an oppressive government does not deter the natives of this country from labouring incessantly to increase them. As they would run too great a risk by engaging openly in trade, they are obliged to have recourse to clandestine methods. As soon as an European arrives, the Gentooes, who know mankind better than is commonly supposed, study his character; and, if they find him frugal, active, and well informed, offer to act as his brokers and cashiers, and lend or procure him money upon bottomry,

or at interest. This interest, which is usually nine *per cent.* at least, is higher when he is under a necessity of borrowing from the Sheiks.

These Sheiks are a powerful family of Indians, who have, time immemorial, inhabited the banks of the Ganges. Their riches have long ago procured them the management of the bank belonging to the court, the farming of the public revenue, and the direction of the money, which they coin afresh every year, in order to receive annually the benefit arising from the mint. By uniting so many advantages, they are enabled to lend the government 1,750,000*l.* 2,225,000*l.* or even 4,375,000*l.* at a time. When the government finds it impossible to refund the money, they are allowed to indemnify themselves by oppressing the people.

The Europeans who frequent the Ganges have not been sufficiently alarmed at this despotism, which ought to have prevented them from submitting to a dependence upon the Sheiks. They have fallen into the snare, by borrowing considerable sums of these avaricious financiers, apparently at nine, but in reality at thirteen *per cent.* if we take into the account the difference between the money that is lent them, and that in which they are obliged to make their payments. The engagements entered into by the French and Dutch companies have been kept within some bounds; but those of the English company have

been unlimited. In 1755, they were indebted to the Sheiks about 1,225,000l.

The Portuguese, who first frequented this rich country, had the wisdom to establish themselves at Chatigan, a port situated upon the frontier of Arracan, not far from the most eastern part of the Ganges. The Dutch, who, without incurring the resentment of an enemy at that time so formidable, were desirous of sharing in their good fortune, were engaged in searching for a port which, without obstructing their plan, would expose them the least to hostilities. In 1603, their attention was directed to Balasore; and all the companies, rather through imitation, than in consequence of any well-concerted schemes, followed their example. Experience taught them the propriety of fixing as near as possible to the markets whence they had their merchandise; and they sailed up that branch of the Ganges, which, separating itself from the main river at Mourcha above Cossimbuzar, falls into the sea near Balasore, under the name of *Hooghly*. The government of the country permitted them to erect warehouses wherever there was plenty of manufactures, and to fortify themselves upon the river.

The exports from Bengal to Europe consist of musk, gumlac, hicaragua wood, pepper, cowries, and some other articles of less importance brought thither from other places. Those that are the immediate produce of the country are borax,

salt-petre, silk stuffs, muslins, and several different sorts of cotton manufactures.

It would be tedious and useless to enumerate all the places where ticken and cottons, fit for table linnen, or intended to be worn plain, painted, or printed, are manufactured. Dacca may be looked upon as the general mart of Bengal, where the greatest variety of finest cottons are to be met with, and in the greatest quantity.

The purchases made in Bengal by the European nations, amounted in all a few years ago to no more than 870,000*l*. One-third of this sum was paid in iron, lead, copper, woollens, and Dutch spices; the remainder was discharged in money. Since the English have made themselves masters of this rich country, its exports have been increased, and its imports diminished, because the conquerors have carried away a greater quantity of merchandize, and pay for it out of the revenues they receive from the country. There is reason to believe that this revolution in the trade of Bengal has not arrived at its crisis, and that sooner or later it will be attended with still more important consequences.

## BAHAR.

This province is 120 coss in length, from Gurhee to Rhotas, and 110 coss in breadth from Tirhoot to the northern mountains. It has Bengal



on the East, Allahabad and Oudh on the West, the mountains of Thibet on the North, and Orissa on the South, from which it is separated by a chain of mountains.

The principal rivers of this soobah are the Ganges and the Sown; whatever wood, or leather, or any thing of that kind, which is soft, and does not soon perish, is thrown into the Sown, becomes petrified. The Sown, the Nerbuddah, and the Cheteh (or Chelum), all three spring from one source, near Kurrak. The water of the Sown, is cool, pleasant to the taste, and wholesome; having run to the south as far as Muneyr, it then unites to the Ganges. The river Gunduck comes from the north, and empties itself into the Ganges near Hajee poor.

Salgram, is a black stone, which the Hindoos hold sacred, paying great adoration to it. The criterions of its excellence are roundness, smallness, and ~~moily~~ oily appearance. According to the difference of their forms, they have various names and properties ascribed to them. Some of these stones are perforated with one or more holes, and some are quite perfect. They contain some gold ore. Some pretend that a worm is bred in the stone, which eats its way through; and others say, that a worm makes a passage into the stone. The Hindoos have written a large book upon the properties and virtues of this stone. It is a tenet of their religion, that any idol which is mutilated; thereby loses all  
ty, excepting these stones, which, although

broken, retain their efficacy. They are found in the river Sown, at the distance of forty cofs from the source.

Kerumnassa, is a river, which, after running from the south to Chowfa, then empties itself into the Ganges; its water is greatly discommended. The river Poonpoon runs from the south, and enters the Ganges at Patna. There are a number of smaller rivers in this Soobah, of which we take no notice.

The summer months here are very hot; but the winter is very temperate. The rains continue for six months.

The country is continually covered with verdure, and the soil is so hard, that, during the stormy winds which blow here, you are not much incommoded with dust. Agriculture is here in the highest perfection, the rice being so excellent, and of such a variety of species, as are no where to be equalled. Kefaree is a small grain, resembling pease, which is eaten by the lower classes of people, but it is very unwholesome. Sugar-cane is cultivated here in great abundance, and in high perfection. Mughe is that species of the beetle leaf which is most esteemed; it is of a very thin and delicate texture; of a fragrant sinell, with a beautiful colour, and the flavour is delicious. At Muneyr grows a flower, called Mujgund, resembling the Dehtoorah, and which for fragrance excels that

of every other place. Milk is here very good, and to be procured at a cheap rate.

Most of their houses are roofed with tiles. Plenty of good elephants are to be procured here. The inhabitants are famous for building boats. Horses and camels are scarce. Bahar is famous for parrots and goats, and they have cut goats so fat as not to be able to walk, being carried about upon litters. Their fighting cocks are remarkable for affording great sport; there are also plenty of different kinds of hawks. Gilded glass is manufactured here.

In Sircar Bahar, near a village called Rajgurrh, is a quarry of stone, resembling marble, of which they make ornaments. Good paper is manufactured here. Geya, the place of Hindoo worship, is in this Sircar; they called it Birhm Geya, being consecrated to Brahma. Here is carried on a traffic of precious stones, which are brought from other countries.

In Sircar Mungeer is raised a stone wall, extending from the Ganges to the mountains: and this wall is considered to be the boundary between Bengal and Bahar.

In Sircar Hajypoor, there are a great plenty of the fruits called Kuthul, and Budhul; some of the first are so large as to be too heavy a load for one man to carry.

In Sircar Chumparun, they sow a grain called mash, without ploughing the ground, and it requires no further attention. Long pepper grows here in the wilds.

Tirhoot has from old time been the residence of Hindoo learning. The water and air of this place are much celebrated. The inhabitants have a method of preserving milk curds for a year. Buffaloes are here so fierce, that they will attack a tiger. Here are many lakes, the bottom of one of which is unfathomable, and the water never decreases. There are delightful groves of orange trees, which extended thirty coss in the time of Akber. In the rainy season, the deer and tigers repair to the high spots, where the inhabitants hunt them; the deer they surround with an enclosure, and take them when they please.

Rhotas is a very strong fortress, situated upon a lofty mountain, of most difficult access; it is fourteen coss in circumference. The enclosed land is cultivated, and within this space are many springs; and water may be procured in any part, by digging three or four ells below the surface of the earth. There are several lakes within the fort. In the rains there are no less than two hundred delightful cataracts. This Soobah contains seven Sircars, subdivided into 199 Pergunnahs. The gross amount of revenue in Akber's time, was twenty-two crore, nineteen lacks, nineteen thousand four hundred and four dams and a half, or sicca rupees 55,57,985—1—3.

A summary, but more particular, statement of the revenues of Bahar, from the Tukseem jumma, in the time of Akber is as follows:

## Dams.

Sircar Bahar, 46 mahls,	—	—	33,196,390
— Mungeer, 31 mahls,	—	—	109,625,981½
— Champaran, 3 mahls,	—	—	5,513,420
— Hajypoor, 11 mahls,	—	—	27,331,003
— Sarun, 17 mahls,	—	—	16,172,004½
— Tirhoot, 74 mahls,	—	—	19,179,777½
— Rhotas, 18 mahls,	—	—	40,819,493

## ORISSA.

This soobah has Bengal on the North, the Bay of Bengal on the East, Golconda on the South, and Berar on the West. Its length, according the Ayeen Akbery, is computed at forty-three coss, and its breadth at twenty. It was formerly an independent country, consisting of five sircars, which have since been added to the soobah of Bengal. In the time of the Emperor Akber, this soobah contained 129 brick forts. The periodical rains continue here eight months; and they have three months of winter, and only one month that is very hot. Rice is cultivated here in great abundance. The inhabitants live upon rice, fish, and vegetables. After boiling the rice, they steep it in cold water, and eat it the second day. The men are very effeminate, being exceedingly fond of ornaments, and anointing their bodies with sandal wood oil. The women cover only the lower parts of

the body, and make themselves dresses of the leaves of trees. They live in huts made of the leaves of the tewar tree. Here are many idolatrous temples built of stone, and of great height. Their women, contrary to the general custom of Hindoos, may marry two or three times. Paper and ink are seldom used here; for the most part they write with an iron style on the leaf of the Paar tree, and they hold the pen with the fist clenched.

Here are manufactures of cloth. Some elephants are found in this province. The fruits and flowers of Orissa are very fine, and in great plenty. The Nufreen is a flower delicately formed, and of an exquisite smell: the outer side of the leaves is white, and the inner is of a yellow colour. The Kewrah grows here quite common, and they have great variety of beetle leaf. They keep all their accounts in Cowries, which is a small white shell, with an aperture in the middle, and they are found on the sea-shore. Four Cowries they call a Gundah, five Gundahs a Boory, four Boories are a Pun, sixteen Puns one Khawun (sometimes they reckon 20 Punsto the Khawun) and ten Khawuns are a Rupee. See hereafter, p. 63.

CUTTEK. At the capital bearing this name is a stone fort, situated between two rivers, the Mahanuddy and Gunjurry, the former of which is held in great veneration by the Hindoos. Within the fort are many magnificent buildings.

The country, for five or six coss round the fort

is so low, that in the rainy season it is entirely under water.

In the time of Akber there was at this place a fine palace built by Rajah Muckund Deo, consisting of nine stories. The first story was for the elephants, camels, and horses. The second, for the artillery and military stores; where were also the quarters for the guards and other attendants. The third was occupied by the porters and watchmen. The fourth was appropriated for the several artificers. The kitchens made the fifth range. The sixth contained the Rajah's public apartments. The seventh was for the transaction of private business. The eighth was where the women resided; and the ninth was the Rajah's sleeping apartments. To the south of this palace is a very ancient Hindoo temple.

In the town of Pursotem, on the banks of the sea, stands the temple of Jagnaut, near to which are the images of Kishen, his brother, and their sister, made of sandal-wood, which are said to be four thousand years old.

It is related that Rajah Inderdummus, of Neelkurbubut, sent a learned Brahmin to pitch upon a proper spot for the foundation of a city. After a long search, he arrived upon the banks of the sea, which he thought, on many accounts, preferable to any place he had yet seen. Whilst he was debating with himself, whether to fix upon this spot, or to continue his journey in quest of

a better, he saw a crow dive into the water, and, after having washed its body, it made obeisance to the sea. The Brahmin was astonished at this sight, and as he understood the language of birds, he asked the crow the meaning of this strange procedure; the crow answered, "I was formerly of the tribe of the Dewteh \*, and from the curse of a religious man, was transformed into this shape; know that this spot is highly favoured by the Creator of the universe; and whoever abides here, and applies his mind to the worship of God, he shall quickly prosper. It is a long time that I have been worshipping in this place, and the season for the accomplishment of my desires is near at hand. If you are of the number of the righteous, remain here a short period, and behold, and comprehend the wonders of this land." The Brahmin, in conformity to the words of the crow remained on that spot, and after a short time, what the crow had foretold was revealed unto him, and of which he apprized the Rajah, who built a large city, and a place of worship upon the spot where the crow had appeared. The Rajah one night, after having distributed justice, heard in a dream a voice saying, "On a certain day cast thine eyes upon the sea shore, when there will arise out of the water a piece of wood fifty-two inches long, and one and a half cubits broad; this is the true form of the deity; take it up, and keep it hidden in thine house seven days,



and in whatever shape it shall then appear, place it in the temple, and worship it." It happening just as the Rajah had dreamt, he, as instructed by the revelation, called the image Juganaut, and having ornamented it with gold and precious stones, he placed it in the Temple, when it became the object of worship of all ranks of people, and is reported to have performed many miracles. It is pretended that when Callapahar conquered this country for Soliman Goorzany, he threw the wooden image of Juganaut into a fire, which having no effect upon it, he ordered it to be cast into the sea, from whence it was again recovered. And in order to give credit to these images, they relate a number of such incredible stories.

The Brahmins wash the images of Juganaut six times every day, and dress them every time in fresh clothes; as soon as they are dressed, fifty-six Brahmins attend them, and present them with various kinds of food. The quantity of victuals offered to these idols is so very great, as to feed twenty thousand persons. They also at certain times carry the image in procession upon a carriage of sixteen wheels, which in the Hindovee language is called Rulth; and they believe that whoever assists in drawing it along obtains remission of all his sins.

Near to Juganaut is the temple of the sun, in the erecting of which was expended the whole revenue of Orissa for twelve years. No one can be

hold this immense edifice without being struck with amazement. The wall which surrounds the whole is one hundred and fifty cubits high, and nineteen cubits thick. There are three entrances to it. At the eastern gate are two very fine figures of elephants, each with a man upon his trunk. To the west are two surprising figures of horsemen, completely armed; and over the northern gate are carved two tigers, who having killed two elephants, are sitting upon them. In the front of the gate is a pillar of black stone, of an octagonal form, fifty cubits high. There are nine flights of steps; after ascending which, you come into an extensive enclosure, where you discover a large dome, constructed of stone, upon which are carved the sun and the stars, and round them is a border, where are represented a variety of human figures, expressing the different passions of the mind; some kneeling, others prostrated with their faces upon the earth; together with minstrels, and a number of strange and wonderful animals, such as never existed but in imagination. This is said to be a work of seven hundred and thirty years' antiquity. Rajah Nursing Deo finished this building, thereby erecting for himself a lasting monument of fame. There are twenty-eight other temples belonging to this pagoda, six before the northern gate, and twenty-two without the enclosure; and they are all reported to have performed miracles.

Many pretend that at this place is the tomb of

Kebeer Mowehhed, and to this day they relate many stories of his sayings and actions. He was revered both by Mohammedans and Hindoos, on account of his wisdom and exemplary virtue. When he died, the Brabmins wanted to carry his body to be burned, and the Mohammedans insisted on burying it, but when they lifted up the sheet from the bier, the corpse could not be found.

A summary statement of the revenues of Orissa, in the time of Akber, from the Tukseem Jumma.

	Dams.
Sircar, Jelasir, 28 mahls, —	50,052,737
— Budefuck, 7 mahls, —	18,687,770
— Cuttek, 21 mahls, —	91,432,730
— Kullengdūdpaut, 27 mahls,	5,560,000
— Raje Mahindrah, 16 mahls,	5,000,000

In modern times the three provinces of Bengal, Bahar, and Orissa, have, by the East India Company, been considered as under one governor, and consequently the revenues have been taken in a collective manner. By the above statements it appears, that, in the days of Akber, they were very considerable; but by later accounts (vid. Bolts's *Considerations on India Affairs*,) it is evident that they were greatly increased. By that gentleman's statement the revenues which the Company collected in these provinces amounted, in 1765, to upwards of 3,600,000 pounds sterling, and, according to him, they might with ease have been improved by

1772 to 6,000,000. The same gentleman, in his *Considerations*, p. 16, says, that the most authentic account which has been published of the revenues of the empire of Hindoostan; which, in its flourishing state before the invasion of Nadir Shah, is of the reign of the emperor Aurungzebe, who died in 1707; when the annual revenues are specified to have amounted to 37,724,615*l.* 2*s.* 6*d.* sterling; but those of

			<i>l.</i>	<i>s.</i>	<i>d.</i>
Bengal were	—	•	1,639,488	5	
Bahar	—	•	1,272,378	2	6
Orissa	—	•	446,312	10	0
			<hr/>		
			3,358,178	17	6

The country of Hindoostan, generally speaking, is in many places greatly favoured by nature for commercial advantages, and the provinces of Bengal, which are the more immediate objects of our considerations, above all others. This soobah of the empire, which was emphatically stiled by the emperor Aurungzebe, *Jennet ul belad*, (the *Paradise of Nations*,) spontaneously produces, in great abundance, almost every thing requisite for the support and even high enjoyment of mankind. No country can be better watered, by a variety of considerable streams falling into or from the great rivers *Pudda* and *Brinhapooter*; which render the inland navigation very extensive and convenient for the purposes of trade \*. This great facility of

\* The Indians of Bengal formerly carried on a considerable trade by sea, and had some sort of maritime

obtaining water, and the natural fertility of the soil, every where assisted by the periodical rains from May to September, render the cultivation of the earth an inviting task, and so easy as to afford the husbandman great leisure for application even to the arts of manufacturing.

Dehly, without the aid of silver or gold mines, was, in her times of prosperity, a receptacle into which the gold and silver of the greatest part of the world had been flowing by regular channels for ages, till foreign invaders interrupted its courses. This great influx of wealth was owing, first, to the extraordinary fruitfulness of the dependent dominions; secondly, to the sober industry of the inhabitants, either applied to agriculture, which was greatly encouraged, or to manufacturing those commodities which have for many ages been in esteem throughout the world; and, thirdly, to the strong protection that was granted to merchants.

power, as we read in many parts of Purchas's Collection; particularly, in the year 1607, an account is given of a fleet from the King of Berghal having invaded the Maldivia islands. It is most probable that this fleet was composed only of coasting boats, such as are still built in some parts of the Bay. But whatever might be the state of such natives heretofore, it is certain that the Indians have not figured in the maritime way since the Portuguese found their way among them round the Cape of Good Hope. However, the late Angria, at Gheria on the coast of Malabar, gave many ~~final~~ proofs of what might be done, even by an Indian navy, in Indian seas, under the direction of only one able man.

The encouragement of foreign and domestic trade was more particularly necessary in the soobah of Bengal, which, not containing mines of diamonds, gold, or silver, depended solely upon its manufactories for that very large balance of trade in its favour, which alone could enable it to pay so considerable a tribute, as hath been shewn, annually to the court of Dally. Accordingly, as Mr. Scrafton hath expressed it, “ till of late years,” inconceivable numbers of merchants, from all parts of Asia in general, as well as from the rest of Hindoostan in particular, sometimes in bodies of many thousands at a time, were used annually to resort to Bengal with little else than ready money, or bills, to purchase the produce of those provinces.

In the soobah of Bengal (comprehending Bahar and Orissa) there have been several courts of justice established, by the authority of the British legislature, as appears by the charter granted to the East India Company, January 8, 26 Geo. II. (1753,) viz.

The MAYOR'S COURT; being a court of record, consisting of a mayor and nine aldermen, seven of which aldermen, together with the mayor, must be natural born British subjects; and the other two aldermen may be foreign protestants, the subjects of any other prince or state in amity with Great Britain; which court is appointed a body politic and corporate, to have perpetual succession; and, being persons capable in law to sue and be sued, they, or any three or more of them, (whereof the mayor

or senior alderman for the time being, then residing in the settlement, (to be one,) are authorized to try, hear, and determine all civil suits, actions, and pleas, between party and party, that may arise within the said factories, except such suits or actions should be between the Indian natives only; in which case, such suits or actions are to be determined among themselves, unless both parties shall by consent submit the same to the determination of the mayor's court. And this court is further authorized to grant probate of wills, and letters of administration for the estates of persons dying intestate. For putting this charter in execution, instructions have been sent out by the Company, as drawn up by their lawyers, for the direction of this court, as to the form and method of their proceedings; which is by bill and answer, in imitation of the proceedings in the high court of chancery; but the court of aldermen, or a quorum of three of them, as above mentioned, when the cause is at issue, proceed to hearing, and the giving of judgment in matters of the greatest concern, without ever appointing a jury to find damages, as is the custom in England. The governor, or president and council of Calcutta, have, by charter, the appointment of the said mayor and aldermen, who, after that nomination, are to continue for life in their respective offices of aldermen: but the same governor and council are empowered to remove, without even the concurrence of the corporation,

any alderman, upon reasonable cause, of which they are left the sole judges in India; such their sentence or adjudication of removal being only subject to an appeal to his Majesty in council in England.

The COURT OF APPEALS, being also a court of record, consisting of the said governor and council, any three of whom, the governor, or in his absence the senior of the council being one, are authorized by the charter to receive, hear, and finally determine every cause appealed from the decrees of the mayor's court, in which the value sued for does not exceed one thousand pagodas, or about four hundred pounds sterling; and from all their decisions in causes above that sum, there lies an appeal to the King in council, upon security being given for the payment of the sum adjudged, with interest from the time of the decree, and costs of suit.

The COURT OF REQUESTS, consisting of twenty-four commissioners, selected originally by the governor and council from among the principal inhabitants of Calcutta, who are appointed by the said charter to sit every Thursday, with powers to hear and determine suits in a summary way, under such orders and regulations as shall from time to time be given by a majority of the court of East India Directors; which commissioners, or any three or more of them, are to sit in rotation, and have full power and authority to determine all such actions or suits as shall be brought before them, where the debt or matter in dispute shall not



exceed the value of five pagodas, or forty shillings. One half of the number of the commissioners, being those who have longest served, are removed annually, on the first Thursday of December, and an equal number are chosen by ballot from among themselves. By the said charter the governor of Calcutta, and all the members of the council for the time being, and they only, are appointed and have power to act as justices of the peace in and for the said town of Calcutta, and all other the factories subordinate thereto, with the same powers as justices constituted by commissions under the great seal of Great Britain, in and for any part of England.

The COURT of QUARTER SESSION, consisting of the said governor and council for the time being; any three or more of whom, the governor, or in his absence the senior of the council then in Calcutta to be one, are authorized to hold quarter sessions of the peace four times in the year, within the districts of Calcutta, and were at all times thereafter to be a court of record, in the nature of a court of oyer and terminer and gaol delivery; and commissioners of oyer and terminer and gaol delivery for trying and punishing of all offenders and offences (high treason only excepted) done or committed within the districts of Calcutta and the factories subordinate thereto: and it is thereby ordained to be lawful for the said justices and commissioners respectively, to proceed by indictment, or by such other ways and in the same manner as

is used in England, or as near as the condition and circumstances of the place and inhabitants will admit of, issuing their warrant or precept to the sheriff, (who is likewise elected and appointed by the said governor and council) commanding him to summon a convenient number of the inhabitants to serve as grand and petit juries; and the said justices are also authorized to do all other acts that justices of the peace and commissioners of oyer and terminer and general gaol delivery usually and legally do; and the court may assemble and adjourn at and unto such times and places as they shall judge convenient.

Besides the above-mentioned courts, established in Calcutta by the royal charter of justice, there are two others still subsisting, which were granted or connived at by the Mogiols, or the Nabobs of Bengal formerly, when the Company were totally dependent on the country government. These were courts that were allowed the company for the preservation of order and good government in Calcutta, and in the limited districts formerly belonging to it, when they had no other authority for the exercise of any judicial powers.

One is the COURT OF CUTCHERRY, which, on its present establishment, is composed of the Company's servants under council, any three of whom, their president being one, upon days stated at their own option, meet for the hearing, trying, and determining, in a summary way, all matters of *meum* and *tuum* to any amount, wherein only the native inhabitants of Calcutta are concerned.

The other Cutcherry is called the Zemindary, or Foujdary Court; in which, according to late practice, presides a member of the board of council, or sometimes a servant under council, alone; his business is to enquire into complaints of a criminal nature among the black inhabitants, and in cases where the natives do not apply to the English established courts of justice; in which cases the charter directs, that the English laws only shall be observed. He proceeds in a summary way to sentence and punishment, by fine, imprisonment, condemnation to work in chains upon the roads for any space of time, even for life; and by flagellation, in capital cases, even to death. The ancient Moguls and Nabobs would not permit any of the professors of Islam to be hanged according to the English custom, esteeming that too ignominious a death for a Mohammedan to suffer; therefore, in such cases as were deemed capital, only the lash was permitted to be inflicted until death on the Mogul's subjects, Mohammedans, and Gentoos; but the officers of the court called Chawbukswars, or Lashbearers, are sometimes so dextrous as to be able to kill a man with two or three strokes of the Indian chawbuk. In cases which, according to the usage of this court or office, are deemed to deserve death, it has been usual for the zemindar first to obtain the approbation of the president and council, before the fatal stroke be given. Besides the above mentioned, there is another

Cutcherry, called the Collector's Cutcherry, which has been established in Calcutta ever since the Company had any thing to do with the collection of ground-rents. By the treaty of June 1757, the nabob Jaffier Ally Khawn granted to the English Company, as zemindars, all the lands about Calcutta, to the extent of six hundred yards without the ditch called the Mahrattah ditch\*, which partly surrounds the town, and likewise the land lying south of Calcutta, generally known by the name of the twenty-four pergunnahs.

*Description of the Principal Towns in Bengal, Bahar, and Orissa.*

CALCUTTA, or FORT WILLIAM, the principal factory of the English East India Company in Bengal, seated on one of the branches of the river Ganges. The fort was originally built of brick and mortar, in the shape of an irregular tetragon. The town is very far from making a regular appearance, because every one built a house according to his fancy. The governor's house is within the fort, and is reckoned the best piece of architecture in these parts. Here are convenient offices for the Company's factors and writers, with store houses for their goods, and magazines for ammunition.

\* This means a ditch so called, which, in the year 1742, the inhabitants of Calcutta, by permission of the governor and council, undertook to dig at their own expence, and carry round the settlement, as a security against the incursions of the Mahrattahs.

About fifty yards from the fort is the church, built by the munificence of merchants residing here. Here is a pretty good hospital for the sick, though, it is said, very few come out of it alive. It is governed by a mayor and aldermen, as most of the Company's factories in India now are. In 1757 it was surprised by Surajah ud Dowlah, nabob of Bengal, who took and plundered it; his officers confined 145 persons in the Black Hole, a miserable dungeon, during a long night in the hottest weather. The immediate consequence of this inhuman conduct was the suffocation of 123, who died before morning, most of them in a state of dreadful delirium. When they were locked up, the keys were carried to the tyrant Surajah ud Dowlah, and even the scanty pittance of water which was given them at a grating, was mostly lost by the eagerness of the sufferers to obtain a portion. This cruel act was shortly after punished by the death of the tyrant, and the total defeat of his army at Plassey, by Colonel Clive. This victory gave so great a command of country to the Company's forces, that themselves established a subahdar, Meer Jaffier, who was more friendly to the English. Calcutta is 35 miles S. of Hooghly, 40 N. of the sea, and 695 N. E. of Madras. Lat. 22. 34 N. Long. 89. 0 E.

CHANDERNAGORE, a settlement formerly belonging to the French, but at present to the English. It stands on the same branch of the Ganges

as Calcutta does, being about 25 miles N. of that place. Lat. 22. 50 N. Lon. 89. 5 E.

HOOGLY is seated on the same branch of the Ganges, and is a town of great extent, reaching about two miles along the banks of that river. A great trade is carried on in the various commodities of Bengal, by which 50 or 60 ships are annually freighted, besides what is carried by other means to different towns in the neighbourhood. Saltpetre is brought hither from Patna in vessels about 50 yards long, and five broad. The inhabitants are chiefly Indians. It is 35 miles N. of Calcutta. Lat. 22. 52 N. Lon. 89. 5 E.

SERAMPORE, a considerable town of Bengal, on the most western branch of the Ganges, about midway between Calcutta and Hooghly. Lat. 22. 42 N. Lon. 89. 0 E.

BARNAGORE, a town of Bengal, where the Dutch had formerly a factory. It is about 5 miles N. by E. of Calcutta. Lat. 22. 38 N. Lon. 89. 2 E.

BISSENPORE, the capital of a district of the same name in Bengal. Lat. 23. 1 N. Lon. 88. 1 E.

BURDWAN, the capital of the Burdwan country in Bengal, is a town of large extent, inhabited by the natives, on the banks of the Damudro river. It is 50 miles N. W. of Calcutta. Lat. 23. 15 N. Lon. 86. 37 E.

DACCA, the largest town in Bengal, is situated on the Barish river, which is a branch of the Brahmapooter. Its manufacture of cotton and silk is the best and the cheapest in the country. Prad.

sions of all sorts are remarkably reasonable and plenty, and the inhabitants very numerous, but so pusillanimous, that, it is said, five or six armed men will put a thousand to flight. It is 150 miles N. E. of Calcutta. Lat. 23. 40 N. Lon. 91. 1 E.

COSSIMBUZAR, the capital of a district of the same name, on the Bogratty river, 130 miles N. of Calcutta. Lat. 24. 2 N. Lon. 88. 57 E.

MURSHEDABAD, (literally, the city of instructors,) is a very large town, and the capital of Beerboon. It is situated on the banks of the Bogratty river, which is a branch of the Ganges, 140 miles N. of Calcutta. Lat. 24. 10 N. Lon. 88. 52 E.

SILHETTA, the capital of a country of the same name, on the Soorina river. It is 270 miles N. E. of Calcutta. Lat. 24. 50 N. Lon. 92. 30 E.

RUNGPORE, the capital of a country of the same name, on the Goggot river, near which the English have a factory. It is 230 miles N. by E. of Calcutta. Lat. 25. 40 N. Lon. 89. 50 E.

DINAGEPORE, capital of Dinagepore, where the East India Company have a factory. It is 212 miles N. of Calcutta. Lat. 25. 36 N. Lon. 89. 16 E.

PURNEA, capital of Purnea, 215 miles N. by W. of Calcutta. Lat. 25. 40 N. Lon. 88. 10 E.

DURBUNGA, the capital of the Tyroot country, on the Bogmuddy river. It is 300 miles N. W. of Calcutta. Lat. 26. 7 N. Lon. 86. 30 E.

PATNA, the capital of a district of the same name in the soobah of Bahar, on the river Ganges, where the English have factories for saltpetre. Co-

rax, and raw silk. It also produces large quantities of opium. The town is very large, but the houses are built in a straggling manner. It is seated in a fertile country, 292 miles N. W. of Calcutta. Lat. 25. 35 N. Lon. 85. 50 E.

RAJEMAH, a large town on the western bank of the Ganges, 170 miles N. by W. of Calcutta. Lat. 24. 55 N. Lon. 88. 25 E.

••MALDAH, the capital of the Maldah district, in Bengal, is situated on the Nagore river, which falls into the Ganges, and near which the English have a factory. It is 162 miles N. of Calcutta. Lat. 24. 56 N. Lon. 88. 45 E.

JENNUTABAD, (the city of paradise,) called also LUCKNOWTY, is a very ancient city. In modern times it has been called GOWN, but it now lies in ruins. It was formerly the capital of Bengal. There was a fine fort at this place, to the eastward of which is a large lake, called Chuteahputtea, in which are many islands. If the dams broke during the heavy periodical rains, the city was laid under water. To the northward of this fort, at the distance of a cove, was a large building, a work of great antiquity, where there was a reservoir of water called Peuzbargy, which was of a very noxious property. It was usual when a criminal was capitally condemned, to confine him in this dungeon, where, being allowed no other drink than this water, he expired in a very short time. Its ruins are 150 miles N. of Calcutta. Lat. 24. 44 N. Lon. 88. 40 E.



**PACHEET**, the principal town of Pacheet district, 130 miles N. W. of Calcutta, Lat. 23. 34 N. Lon. 87. 28 E.

**BALASORE**, a town on the sea coast of Orissa, on the Bay of Bengal, where the Portuguese originally settled, in a fruitful soil. Lat. 21. 20 N. Lon. 87. 0 E.

**MIDNAPORE**, the capital of a district of the same name in Orissa, 60 miles S. W. of Calcutta. It is a large city, and is defended by two forts. Lat. 19. 10 N. Lon. 84. 56 E.

**MAHAKAUNGHAT**, commonly called **KOTEPPOOR**, is a place of strength in Orissa, it being defended by a stone fort.

**NARAINPOOR**, or **KUNDHAR**, is likewise a town of Orissa, defended by a strong hill fort.

**RAYN**, on the borders of Orissa, is a very strong place with three forts.

**ROYPOOR**, is a large town of Orissa, defended by a remarkably strong fort.

**BANSUD**, a very large town of Orissa, generally called **Hustpoor**, defended by five strong forts.

**ATEURH**, a town of the fircar of Cuttek, in the footah of Orissa, where there is a strong fort.

**POORUBDIGH**, a very strong town of Cuttek, in Orissa, defended by four forts. In the time of Akber it paid to the revenue 22,881,580 dams.

**DEOANDIGH**, another strong town of Cuttek, in Orissa, which is likewise defended by four forts, its quota to the revenue in Akber's time was 22,005,770 dams.

A

# D I C T I O N A R Y

OF

## MOHAMMEDAN LAW,

•BENGAL REVENUE TERMS, &c. &c.

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عبد الله

*ABDALLAH.* This is an Arabic proper name, which signifies the slave or servant of God; from *abd* a slave or servant, and *Allah* God.

عبدالي

*Abdallies.* A tribe of Afghans, also called Durannies; The King was sometimes, erroneously, called Abdally, as if it had been the name of a person. His authority extended over Ghezna, Candahar, Cabul, Peishwer, with a part of Multan and Sind on the side of Persia, the greatest part of Khorasau and Sheiksau, and all Eamia, on the side of Tartary.

آبک

*Abik.* An absconded male, or female slave is termed *abik*, of *fugitive*; but an infant slave is called *zal*, or *strayed*.

## ابس.

*Abis.* Equal to 1s. 4d. 1-5th in Arabia, &c.

## آبگاري

*Abkary.* A tax levied on the sale of spirituous liquors.

## ابکورن

*Abkloorun.* Preparation to assault.

## ابواب

*Abuah, or Abwab.* Taxes assessed on the lands, over and above the original rent.

## ابروان.

*Abroan.* A sort of fine muslin, manufactured solely for the use of the King's seraglio; a piece of which, costing 400 rupees, or 50l. sterling, is said to have weighed only five Sicca rupees, and, if spread upon wet grass, to have been scarcely visible.

## ابواب فوجداري

*Abwab Foujdary.* Permanent taxes, established by Shuja Khan, on the country subject to the jurisdiction of the Foujdars. The office of a Foujdar being deemed oppressive, it was thought necessary to abolish it, and the Zemindars were obliged to pay an equivalent sum to the amount of the income produced by that office.

## ابواب تہانہ دارنی

*Abwab Tanchuly.* A tax established by Shuja Khan, and levied on the retailers of spirituous liquors and

other articles, in bazars (markets), attached to tannahs or garrisons, and payable to the cutwal, who was appointed by the commandant of the troops, to superintend the police of these markets.

### اقلی

*Aklij.* One who has omitted circumcision; if it is on account of old age, or some other sufficient reason, his testimony is admissible; but if it has arisen from a contempt of the civil laws, by which it is enjoined, his evidence cannot be taken.

### عدالت

*Adalwat.* A court of judicature for the trial of causes respecting property. *Adil* signifies justice or equity.

### حدائق

*Adak.* A small weight or measure.

### افغان

*Afghan.* The several tribes of Mohammedans, who inhabit the northern parts of India, are called Afghans. Some of them are spread all over India, and are generally known by the name of Patans. They are esteemed the best foldiers in the country, and have been known to perform surprising feats in war.

### عہدہ

*Abdab.* An agreement, or contract. Vide also Wadah.

## عده بندی

*Abdabbundy.* Stated periods for the discharge of a debt, or the payment of a sum of money.

## عده دار

*Abdabdar.* An officer of the Moghul government ; who, for a commission of 2 or 3 per cent. engaged for the rents of a district (the settlement of which had been concluded in the name of a Zemindar) and made himself responsible for the balance. Vide *Wadabdar*.

## اک ابواب

*Albuck Abwab.* A tax levied first by Aliverdy Khan. It was established under pretence of defraying the expence of procuring chunam, or lime, from Sylhet, for the Killah, or fort at Moorshedabad.

## اہت

*Abut.* A person pledged or security for a loan.

## اجیا الموات

*Ahya al Mowaut.* Any piece of ground from which no advantage can be derived, either through want of water, or from inundation, or from any other cause ; literally, dead or waste ground.

## ایلا

*Aila.* In its primitive sense, signifies a vow. In law, it implies a husband swearing to abstain from carnal knowledge of his wife, for any time above four months, if she be a free woman, or two months if she be a slave.

## عنان بشركه - عنان

• *Ainan Sberkut Ainan*, or partnership in traffic, contracted by each party, respectively becoming the agent of the other, but not his bail: This species of partnership is when two persons become partners in any particular traffic, such as in cloths, or wheat (for instance); or when they become partners in all manner of commerce, indifferently. No mention, however, is to be made concerning bail in their agreement, as bail is not a condition, or a partnership of this nature.

## احاره

*Ajara*, or *Ijara*, in its primitive sense, signifies a sale of usufruct; namely, a sale of certain usufruct for a certain hire, such as rent, or wages. In the language of the law, it signifies a contract of usufruct, for a return

## احاره دار

*Ajarab*. A farm of land.

## احاره دار

*Ajarabdar*. A farmer of the revenues.

*Ajcer Moosbtarek*. A general or common hireling.

## اعجمی

*Ajeme*. This term applies not only to the natives of Persia, but to those of every other country, except Arabia. The same as Greek and Barbarian.

## اقالة

*Akala*, literally, signifies to cancel; in the language of the law, it means the cancelling or dissolution of a sale.

## عقدانہ

*Akdanab*. Marriage-fee, paid to the cauzee, or Musulman priest: they are now abolished.

## اخراج

*Akbārij*. A teacher of the Goiterree.

## اخبار نویس

*Akbbarnaveefc*. A news-writer; intelligencer.

## اخري حساب خرچہ

*Akbery Hissāb Kbercha*, or

## واصل باقی خرچہ

*Waufil Baky Kbercha*. "An adjustment of each ryot's account, made out at the end of the year; stating the jumma, receipts, and balances of all the Kists, with the pleas for abatement of rent; which being deducted, leaves the undisputed balance.

## اخري جمع واصل باقی

*Akbery Jumma Waufil Baky*. An account of the revenue of the whole village, distinguished into jumma, receipts, and balances. It states, first, the jumma of the preceding year, the increase or decrease which has since taken place, the undisputed balance outstanding, the sum advanced for tucavy; and the amount of all

these constitutes the jumma to be collected in the present year. Secondly, the sums received, either of the revenue of the current, the arrears of the former, or of tucavy, are next entered, with the respective different articles of pleas for deficiencies.

## اخرى نکاس

*Akbery Nekas.* An adjusted account made out at the end of the year, between the head collector of a turref, or pergunnah, and the currumcharries of each village composing such division, stating the amount collected from each individual ryot, the retrenchments in the currumchary's accounts, the sum total of the revenues received from him, and the amount remaining due from him, as well as that which is outstanding with the ryots.

## اخراجات

*Akbrajaut.* Charges, expences, disbursements.

## ماقله

*Akila*, one who is subject to pay *Deyit*, or the fine of blood, which is also called *Akkil* and *Mowakil*, because it restrains men from shedding blood.—*Akkil*, among a variety of other senses, means restraint.

## عقار

*Akhar*, in Arabic, means houses, tenements, &c. such as is termed in the English law, real property.

## اقربا

*Akraba*, is the plural of *Karab*, and signifies, collectively, Kindred.



گزر حالب

*Alleppo Guz.* A measure equal to three quarters of a yard.

عالم گیر

*Alumgeer.* One of the titles of king Aurengzebe. It signifies *conqueror of the world*.

آلتومبا

*Altumba.* A Turkish word, signifying the *red patent*; the impression of the imperial seal affixed to such grants, being in red ink. It is a grant of land under the royal seal, conveying the property to the first proprietor and his heirs, in perpetuity, and escheating to government only in default of issue, or forfeited by delinquency. An *Hajb ul Hookm*, or grant corresponding with that under the royal seal, was issued by the Vizier, another by the Dewan of the province, and a *perwannah*, or order of release, by the Nazim, as in the case of jageers. It is alienable by sale, gift, or otherwise, without the approbation of government, which has never attached land held under this tenure, whilst it was under mortgage to other persons. It is also, an allowance paid from the revenues as a largess to religious men, doctors, or professors of sciences.

امانت

*Amaunut.* A deposit, or trust.

امانی

*Amauny.* Lands, the collections of which are neither made through a zemindar, nor farmer, but by temporary

officers, appointed by government for that purpose ; chiefly practised in the province of Bahar.

اماري

*Amaury.* A canopied seat for an elephant. An open one is called *Ikouza* or *Howa*.

عمد

*Aud.* This term which signifies wilful, is used in Mohammedan law, in a sense analogous to the *ma-litium* of the Roman law.

آمدني

*Amulany.* Receipts of revenue. Imports.

امير العمر or امير

*Amir* or *Emir ulomra.* A title, signifying Lord of lords, or chief of the nobles. See "Flowers of Persian Literature," p. 7.

عمري

*Amree.* A life grant, or life interest.

امريتہ

*Amrecta.* The water of immortality, the ambrosia of the Hindoo gods.

ام ولد

*Am Walid.* A female slave, who has borne children to her master. This is no uncommon thing in the Eastern countries, it having been a sort of custom from early times. The Bible mentions several instances of

انچینا

*Anchinna.* Valuation of the crops.

انہ

*Anna.* The sixteenth part of a rupee.

ارعو

*Araav.* Taxes which have been occasionally imposed, to enhance the original land tax.

عرش

*Arisb.* Fine of damage.

عرض بگویی

*Ariz Beguy.* The person who presents all petitions, whether written, or by word of mouth.

عروض

*Arooz.* Property which does not consist either in money, lands, or houses : according to some, it signifies household furniture.

ارستہا

*Arfulba.* A monthly running treasury account, of receipts, remittances, and disbursements; particularizing the sums, articles, and dates, and arranged under the proper heads, and made up from the Seyah Mojoodaut.

ارضامن

*Aramin.* A counter security given to one who is bound to another in the first instance.

## ارضا شد

*Arzdasht.* An address, or memorial, so called from the two initial words always used in this address;—  
it is represented. See several forms of address in the Appendix. No I.

## عرضی

*Arzee.* An address from an inferior; a petition.

## ارزیز

*Arzeez.* Coin deficient in weight, or standard; not current. The word properly signifies *tin*.

## اضرار

*As-bar,* is the plural of *Sahr*, (pronounced in Arabic *Sehr*,) which is a general term for all relations, by marriage.

## عشر

*Asbar.* Tithe. The term tithe in its primitive sense, signifies ten. Vide *Usher*,

## عاشر

*Asbir,* is employed by the king to collect *judekeb*. (for road duties) on merchandize; and who is stationed on the public roads frequented by merchants, in order that they may be preserved by him from molestation. It is disputed in the *Bebr ul Rayek*, that an *asbir* shall be a free man, and of any Mohammedan tribe, excepting that of Hoshem.

اشناء

*Ashnaw.* Purification by bathing.

عشري

*Ashoorce.* Subject to title. Vide *Usheree*.

اشور

*Ashore.* One of the three inferior modes of marriage.

اشوامني پکري

*Ashwammy Pikery.* One who disposes of another's property, having an authority so to do.

اسامني

*Affamy.* Description, person, date, things, &c. Also; the defendant in a suit; any person on whom a claim has been made.

مل جمع

*Affel Jumma.* The original rents with which the lands were first charged in the books of the Emperor, exclusive of all additions and impositions made since, from time to time, by the government.

عصوبتہ

*Affobut,* in its literal sense, signifies binding together the branches of a tree, a bundle of arrows, or so forth. In its secondary sense, it is used to express the descent of inheritances in the male line.

عتيق

*Ateck.* Free, or manumitted.

الاهتمام

*Atmaum.* See Etmaum,

ابدار خانه

*Aubdar Khaneh.* The apartment in which water, therbet, &c. are cooled in ice or saltpetre.

امین

*Aumeen.* A supervisor, or officer employed by government, to examine and regulate the state of the revenues of a district; also, sometimes, an arbitrator, or umpire.

امینی دفتر

*Aumeeny Dufter.* The records of the Aumeens; also, an office for the adjustment of their accounts.

طامل دار or طامل

*Aumil or Aumildar.* A collector of the revenues, who is inferior to both an Aumeen and a zemindar.

عمل نامه

*Aumil Nameh.* A warrant, or order, from government, empowering a person to take possession of any land, or other property.

امن

*Aumun.* Low land, which yields only one crop per annum.

## اورنگ

*Aurang.* A Place where goods are manufactured for sale.

## اورجہ جمع خرچ

*Awarija Jumma Kherch.* A running treasury account of receipts, remittances, and disbursements, made out annually, or at any period from the Arsutta.

## اوقیہ

*Awkeyet.* An ounce of silver, or a silver coin of that weight, value between six and seven shillings.

## اولاد

*Awlad.* Children, descendants, male and female.

## اولیا

*Awleya,* plural of *Walu.* This term has a multiplicity of meanings. Sometimes it signifies the next of kin, or other person entitled to exact retaliation. Vide *Walee.*

## آیسا

*Ayeesa,* literally, despairer; that is, a woman whose courses are stopped, and who is consequently supposed to be past child bearing.

## ایم

*Ayma.* A grant of land given by firmaun, from the king, and in some places subject to a small quit rent. it is hereditary.

عينة

• *Aynit*, is a sale where a merchant, for instance, having been solicited by a person for a loan of money, refuses the same, but offers to sell goods to another on credit, at an advanced price; as if he should charge fifteen dirhms for what is worth only ten, and the other person agrees to to the same. This is termed *Aynit*, or *substantial sale*, because it is a recession from a loan to a specific substance. In other words, the merchant declines granting the loan received of him by the borrower, but agrees in lieu thereof to sell the goods, which is a specific substance.

بعبدهپی

**BAADCHUPPY.** Fees taken by the Moktassib, for affixing his seals to the weights.

بعبده

*Baadbatta.* The setting up of a haut, or occasional market, near another, to its prejudice.

بمعن

*Baans.* Very high and dangerous waves made by the influx of the spring tides into the Ganges.

بمعصنی

*Baafenee.* The pipe said to have been invented by Krishna, the Hindoo Apollo. It is a musical instrument, made of a perforated Bamboo, similar to our flageolet, except that each hole is not exactly divided



by notes, but several by semi-notes : it has a soft and plaintive tone, and is so easily filled, that many people blow it with their nostrils.

باعث

*Baat.* A class of Bramins. See Batoler

بابا

*Baba.* Father. This is given as a very honourable title

بابو

*Baboo.* Lord, sir, master, worship.

باد

*Bade, or Ambiljbt.* A tribe formed from the production of a woman of the Bice cast with a Bramin.

بہادر

*Babandur.* A military title. See Behauder.

بالاؤستن

*Baladusty.* Exactions, or clandestine collections.

بالا غات

*Bala Ghaut.* The higher or upper gaut or Ghaut, a range of mountains, so called to distinguish them from the Payen Ghauts, the lower Ghauts, or passes.

بامبو

*Bamboo.* This is a species of cane, of which there are two sorts, distinguished as male and female, the

the former being solid, the latter hollow. They are both used by the natives in forming temporary buildings, in making mats, or as supporters by which men carry large burthens. The greater part of the furniture which is brought from China is made of this cane.

بامبو

*Bamboo.* A measure containing a gallon. 800 make a coyan at Bencoolen.

بانڈکوت

*Bandikoot.* A remarkably large kind of rat.

بانگ

*Bang.* An intoxicating herb, which many of the natives are very fond of, and it is often used by them with very dreadful effects. It grows like hemp, and its powers are similar to laudanum, but not so potent.

بانگ

*Banga.* A species of cotton produced, exclusively in the Dacca district, and indispensibly necessary, though not otherwise of superior quality, to form the stripes of some of the finest kinds of muslin.

بنکسال

*Banksal.* A storehouse where stores are deposited while the ships are unloading and refitting.

بان پربت

*Ban Perust.* A hermit; or one who, after the fiftieth year of his life, wholly renounces the world.

## بانيان

*Banyan.* A Gentoo servant employed in the management of commercial affairs. Every English gentleman at Bengal has a banyan, who either acts of himself, or as the substitute of some great man or black merchant. His business is to go and enquire the prices of all goods imported and exported, and to buy and sell for his master, on which he has a custom of three pice per rupee. He is interpreter, steward, cashier, &c. These Banyans are a set of people who have brought disgrace upon themselves by their chicaneries. The celebrated Major Davy, speaking of the necessity of learning the Persian language, as a mean of doing away these deceitful interpreters, who have not unfrequently agreed with the native merchant to divide what they could cheat the stranger of, says, that "hundreds of Sircars and Banyans, who now eat up two-thirds of the merchant's profits, oppress the country under the name of English Gomastahs, and brand the characters of their masters with infamy might be discarded and turned adrift; or at least meet with such checks, as would, in a great measure, put a stop to such rogueries." See "The Flowers of Persian Literature," p. 57. What is said above relates to the Banyans of Bengal; those of Bombay are merchants of a high cast, and are men of probity.—A garment worn next to the skin is also called Banyan.

## بانيان

*Banyan, or Banian Tree,* among the Hindoos is a sacred plant: from its various branches shoots, exactly

like roots, issue, and, growing till they reach the ground, fix themselves and become mothers to a future progeny : they thus extend as far as the ground will admit. There are two sorts, the *pipler*, which is the female, and the *ward*, which is the male. This is the same tree which is called by botanists the *figus orientalis*. The following description of a Banian tree in the province of Bahar, was written by Colonel Ironside, " Near *Manjee*, a small town at the confluence of the *Deewab* (or *Gogra*) and the *Ganges*, about twenty miles West of the city of *Patna*, there is a remarkably large Tree called a *Bur* or *Baniam Tree*, which has the quality of extending its branches, in a horizontal direction, to a considerable distance from its *stem*; and of then dropping leafless fibres, or *scions*, to the ground, which there catch hold of the earth, take root, embody, grow thick, and serve either to support the protracted branches, or, by a farther vegetation, to compose a second *trunk*. From these *branches*, other *arms* again spring out, fall down, enter the ground, grow up again, and constitute a third *stem*, and so on. From the opposite pretty high bank of the *Ganges*, and at the distance of near eight miles, we perceived this tree, of a *pyramidical* shape, with an easy spreading slope from its summit to the extremity of its lower branches; we mistook it at first for a small hill. We had no *quadrant* to take its height; but the middle or principal *stem* is considerably higher, I think, than the highest *elm*, or other tree, I ever saw in *England*. The following comprise some other of its dimensions, which were taken with a cord of a given length:

	Yards.	Feet.
Diameter of the branches from North to South — — — — —	121 or	363
Diameter of ditto from North to South	125 or	375
Circumference of the shadow of the ex- treme branches, taken at the meridian	372 or	1116
Circumference of the several bodies or stems taken by carrying the cord round the outermost trunks — —	307 or	921
The several trunks may amount to		50 or 60.

N. B. The *dropping fibres* shoot down from the *knots* or joints of the boughs.

This tree, as well as the *Peepel*, and many other large trees in *India*, is a *Creep*er. It is often seen to spring round other trees, particularly round every species of the *palm*. The *Date*, or *Palmyra*, growing through the centre of a *Banian* Tree, looks extremely grand; and yet none of the *European* landscape painters who have delineated views of this country have introduced this characteristic object into their pieces. I have frequently observed it also shooting from old walls, and running along them. In the inside of a large brick well, it lined the whole circumference of the internal space of it, and thus actually became a tree turned inside out.

Under the tree sat a *Eukir*, a *devotee*. He had been there twenty-five years; but he did not continue under the tree throughout the year, his vow obliging him to lie, during the four *coldest* months, up to his neck in the *Ganges*, and to sit, during the four *hottest* months, close to a large fire." Vide *Oriental Collections*.

بار

*Bar.* Saturday.

باراعت

*Baraat.* An assignment or draft.

باراجی

*Barajee.* An account, stating first the sum total, and then the particulars.

باران

*Baraun.* Rain.

بارانی

*Baraunes.* A cloak worn during rain.

بازپرداری

*Barbardurry.* Expence of travelling, coolie-hire, carriage-hire, &c.

باریک

*Barbek.* Lord of audience.

بارلی روپی

*Bareilly Rupee.* A species of rupees coined at the town of Bareilly.

بارک

*Barga.* Place of admittance, or public dewan, where audience is generally given.

## بارجات

*Barjaut.* An oppressive custom, by which the natives are compelled to purchase above the market price. Or,

## بارجی

*Barjeeb, or Beree.* A tribe of Hindoos, produced by the connexion of a Bramin with a woman of the Sooder cast.

## بارجای

*Barjoy.* A custom of forcing the people buy goods at an exorbitant price. Likewise, a free grant of a spot of ground made by the zemindars and landholders to any of their relations, the rents of which, to prevent a loss to the donor, are assessed upon the rest of his possessions.

## باطہ

*Batana.* Internal, or domestic.

## باتولر

*Batoler.* Land allotted to a class of Bramins, called Baat, by way of charity.

## باطہ or بتہ

*Basta.* An extraordinary allowance paid the military when on field duty. Also, the,agio allowance, or rate of exchange, between rupees of different species.

باتي

*Batty.* A word used on the coast of Malabar, to express rice in the husk.

بطواره OF بتواره

*Batwarra.* The partition or division of lands.

پادشاه or بادشاه

*Raudsbaub* or *Paudsbaub.* A king.

باغ

*Baugb.* A garden, generally with a house.

بايع

*Baya.* Seller.

بازار

*Bazar.* A constant and established market, in contradistinction to *haut*, an occasional one.

بضاعت

*Bazat.* Agency.

بضي بابت

*Bazee Babut*, or *Bazee Duffeb.* Particular taxes, so called from their being entered under this vague head, specifying no particular account on which they are levied.

بعضي جمع

*Bazee Jumma.* Arbitrary and unauthorized exactions, made by the zemindars and landholders, over and above



the *affel* and *abwab jumma*; such as fines for theft, fornication, quarrels, and fees on marriages, contributions made by Hindoo priests, acknowledgements given for the liberty of grazing cattle on commons, of selling spirituous liquors, of cutting wood, long grass, &c. tax on money lent, on the division of estates and property among relations, on funuds of admission to cast, on settling in a pergunnah, and on various other occasions.

### بعضی زمینیں

*Bazee Zemin.* Land exempted from payment of revenue under various denominations, as Altumgha, Mud-udmaush, Ayma, Jagcer, Nuzzer Dergah, Kharidge, Maufee, Serfikun, Khyraut, Bermooter, Boguewitter, Naunkar, Inaum, Bhatoler, Chaukaram, Bithnoter, Dewytter, Mohetkraun, Peeraun, Fuckceraun, Cheraghee, Nedjejote. They are therefore called Charity Lands.

### بازق

*Bazik.* The juice of grapes, boiled until a quantity less than two-thirds evaporates.

### بازیافت

*Bazayft.* The act of resuming alienated lands, and re-annexing them to the jumma payable to government. Resumption of any thing.

### بیبی

*Beabee.* A lady. The lower orders of the people frequently change this word to *Boubon*.

بیسگر

- *Beegab.* About a third part of an acre, 1600 square yards. In the Asiatic Researches, vol. V. p. 49. it is said to contain 100 cubits square.

بیگرین

*Beekreck.* A man who sells his liberty.

بیل

*Beel.* An instrument like a large hoe.

بد بندی

*Beelabundy.* An account of the settlement of a district, specifying the name of each *Mehal*, the farmer of it, and the amount at which it is let.

بیله

*Beelab.* Properly the privy purse, but usually applied to express funds appropriated to the maintenance of the Begum, and to other private purposes in the family of the Nabob.

بینا

*Beena.* A species of long grass.

*Beet.* A species of sickly grass, which has prickles on it.

بیشوکرما

*Beeshookerma.* An artist, said to have formed the weapons for the war maintained in the *Suttee Yug*, between *Dewta* and *Osboon*, of the good and bad spirits.

for the space of 100 years. He is said to have invented the *Agneecaster* and the *bet Agknee*.

*Begum*. A title given to a lady of rank.

*Beg*. Sir, lord, master.

*Bebal*. Restored to its former, or continuing in its present state.

*Bebally Sumud*. A grant restoring a person to the possession of something that he has been deprived of, or confirming to him what he at present enjoys.

*Bebauder*. Invincible; a title bestowed on military officers. It is often accompanied with the word *jung* war; thus, *Bebaudur jung*, invincible in war.

*Bebawilly*. The partition of the actual produce of the harvest between government and the cultivator.

*Brid*. The most ancient and venerable of the Hindoo scriptures. There are four beids; the Rug, the Huchur, the Sam, and the Atreburn.

*Bejentry Mehal*. The revenues collected from dancing girls and musicians.

# بلع کرخ

*Belaa Kerch.* A principle department in the household expences of a nawaub.

# بنجاری

*Benjarces.* Merchants who supply camps or towns with grain. See Brinjara.

# بنوپاری

*Beoparee.* A petty merchant, or trafficker in small articles, but chiefly in grain. He carries his merchandize upon bullocks.

# برانی

*Beramy.* One of the five superior modes of marriage. According to this method, the father by entreaty obtains a bridegroom of distinction, and on that account makes magnificent nuptial presents.

# بشي

*Biphe.* Thursday.

# بہل

*Bepul.* A measure of time, 24 of which are equivalent to a second, and 68 to a pul.

# برات

*Braut.* An assignment, or draught.

# برق انداز

*Berk-undauz.* A matchlock-man. Literally, one who throws lightning, from the Persian word *burk*, lightning, and *undakbtun* to throw.

برند

*Berund.* The denomination of the land, in the Moórshedabad division, situated to the north-east of the Puda river.

بیٹل

*Betel.* The aromatic leaf of a shrub, growing like a vine. The leaf is not unlike that of a kidney-bean, and grows on the shrub exactly in the same manner. This is cut small, together with the Betel nut, (which is, however, the produce of a different tree,) chunam, or fine lime, and other ingredients, and chewed constantly by the natives of India, of all ranks, between meals. The leaf is called *Paan*, by the natives. The farmers of Madras pay the Company from six to seven thousand pounds a year, for the exclusive privilege of vending it. A small parcel of these, from the hand of a superior, is always received as a pledge and assurance of protection. The Betel nut (called by the natives *Scoopaury*) is of the size and appearance of a nutmeg.

بیس

*Bicc.* The third original Gentoos tribe.

بیٹ

*Biet.* Vide *Dar*.

بیٹ المال

*Biet ul Mal.* In the marginal notes of Chulepee, on the Shereh Wekayeh, and in the *Hush ul Musfeen*, and other books, is set forth, that the revenues of the

*Bict ul Mal* are derived from four sources. 1. *Zekat sewayim usher*, with whatever the *assir* collects from Mussulman merchants. The detail of the *sewayim* duties is to be found in books under the head of *Zekat*.

The objects to be benefited by these taxes are, 1. *fakcers*; 2. *miskeen*; 3. *aumils*; 4. *mokatebeen*; 5. *debtors*; 6. *avamandigan*; 7. *ebn us sebeel*. A *fakcer* is a person whose property is less than a *missaub*, or if the whole of his property should be the value of a *missaub*, yet it consists merely of necessaries; 2. *miskeen*, is one who is totally destitute of every thing, i. e. an absolute pauper; 3. *aumil*, is the officer who collects the *sudekat* and *usher*; 4. *mokateb*, a slave, whose master saith to him, "Whenever you have acquired a certain value of property, and given it to me, you shall have your freedom;" 5. the head of debtors, requires no explanation; 6. *avamandeb*, according to Imam Abec Yousef, is a person in such a state of poverty, as not to be able to serve in a religious war: and according to Imam Mohammed, it is applied to one who is destitute of the means of going the pilgrimage to Mecca; and it has moreover been applied to a student, or any person who devotes his time to religious duties; 7. *ebn us sebeel*, (or son of the road,) is a traveller whose property is in a distant country. It is moreover positively enjoined, that a person cannot enjoy the benefit under any of these descriptions unless he be in a state of poverty. The office where this kind of revenue is received, is called *Bict ul Mal sudekeb*.

The second kind, is the revenue arising from the fifth of the spoil taken from infidels; and the fifth of *moadin*,

or mines, and of *rekaz*, which is treasure under the earth, whether produced or deposited there. The detail of the method of collecting the fifth of the spoil, may be learned under the head of *Seyir*; and all particulars concerning mines and hidden treasure, may be found under the article *Zekât*.

The objects to be benefited by these last mentioned revenues are orphans, paupers, and travellers.

The third is *kberaj* and *jezeeyeh*, and whatever the *qsbir* collects from those of the tribe of *Benu Tegbleh*, *Mustamen*, and *Zimmees*. A *Mustamen* is a person who is not a Mussulman, but has taken refuge in a Mohammedan country, and dwelt there less than a year. A *Zimnee* is one who having agreed to pay *jezeeyeh*, (or the poll tax,) resides in a Mohammedan country.

The persons to be supported by these last mentioned revenues, are *cauzets*, *mustees*, *mohtissubs*, magistrates, and their dependents, as well as *hasezan*, commentators on the *Koraun*, teachers, students, and soldiers; part also is expended on buildings for the accommodation of travellers, in erecting bridges, digging canals, fortifications, and for preventing the invasion of enemies. The office where these revenues are collected is called *Bict ul Mal kberaj*.

The fourth kind, consists of estates without heirs; and property found on the highway, the proprietor whereof cannot be discovered.

— This last fund of revenue is expended in the maintenance of poor sick persons, and providing them with medicines; the funeral expences of *lakeet* and *akul jenayut*, and cripples. *Lakeet* is a living infant, whose

parents, from the dread of famine, or for fear of being accused of adultery, have exposed it on the public road.

*Akul o: Deejut*, is the price of blood; whatever is paid in satisfaction for the blood of a person; and *akul jenayut* here signifies, that if a person kills or maims another, or cuts off one of his limbs, and such criminal is a pauper, the price of blood, in such case, is to be paid from the *Biet ul Mal*.

It is the duty of kings and governors to keep these four kinds of revenue distinct in the *Biet ul Mal*; and whenever it happens, that the treasury of one department is exhausted to supply the deficiency from one of the others, and when the collections come in, replace the sum so borrowed.

It is also incumbent on them to distribute their benefits to those who are justly entitled to them; and not to withhold, or observe any degree of partiality in the distribution.

It is lawful for the sovereign and his officers, to take from the *Biet ul Mal* whatever is required for the service of the state, but nothing farther. It is not advisable for a prince to enrich himself, and it is best not to take even two months together, but to receive monthly whatever may be requisite.

If the king should see a *Zimmee* dying of hunger, it behoveth him to grant relief from the *Biet ul Mal*.

بیل دار

*Bildar*. A man who works with a beil; a pioneer; a gunman.



براورڈ

*Birawird.* An estimate.

بسوہ

*Biswa.* Twenty biswa make a beegha. Called also Bifwanfa.

بودہ

*Boodb.* Wednesday.

بوک برت

*Book Berut.* A man who serves for his subsistence.

بوک لابی

*Book Labby.* Interest produced by usufruct on articles pledged.

بورہ توقرہ

*Boora Tokra.* An account in which the putwarree inserts the jumma, the receipt on account of the revenue, &c. It is formed at the end of every six months, and a new kistbundy is made out therefrom.

بورہ

*Borab.* A Mohammedan shop-keeper.

بورق

*Borak.* Mohammed's horse, on which he is feigned to have made his nocturnal journeys to heaven.

بوسنیہ

*Bossinea.* A collector of villages in Rumpoor.

ہونگا

*Bounga.* The furniture and baggage belonging to a camp.

بولی

*Bowley.* A well faced with stone.

بویڈولر

*Boydwiller.* Gifts to such as are possessed of the knowledge of physic.

برامہ

*Brama.* The Deity in his creative capacity; or rather, the secondary Deity, who is supposed by the Hindoos to be the immediate former of all things.

برامہ دویان

*Braman Doyan.* The share of the Bramins; i. e. every perquisite, allowance, duty, or the donation, that has been, or may be, appropriated for the maintenance of the Bramins, or other religious persons.

برامن

*Braman, or Bramin.* A divine or theologian. This is the first and principal cast of the four grand divisions of Gentoos, who are, by reason of their birth, of the sacerdotal order. They shed no blood on any account, and eat no flesh, because they believe in the transmigration of souls; and even vegetables which have been prepared by any other cast than their own, they cannot touch: they can only marry with persons

of their own cast, because all others are inferior : their natural duty, according to the *Veds*, is peace, self-restraint, patience, rectitude, wisdom, and learning ; as they were produced from the mouth of Brahma, they are to pray, to read, to instruct.

### برائلتورو زمین

*Branoltoro Zemzen.* Lands granted to the priests in charity.

### برہمنہ

*Brihm.* The spirit of God. The Hindoos believe, that it is absorbed in contemplation, is present in every part of space, and is omniscient.

### بر ہجاریہ

*Brinjara*, or *Brinjaries*. People who supply the army with necessaries of all kinds. They carry their goods on camels, elephants, horses, &c. &c. : when there is danger they are escorted by a detachment from the army. *Brinjara* is derived from *brinj*, rice, and *ara*, bringing. These people belong to no particular cast, or any particular part of Hindoostan ; they live in tents, and travel about the country ; many of them have large droves of cattle belonging to them : they are governed by their own particular laws and regulations ; they come frequently to towns on the sea-coast with wheat, &c. and in exchange take away spices, cotton, and woollen cloths, but principally salt, which they carry to the interior parts of the country ; they are rarely molested, even in war-time, except by being sometimes

pressed into the service of an army to carry baggage or provisions; but so soon as their services are no longer wanted they are paid and dismissed.

بنکشی

*Bukshy.* Paymaster of the forces, &c. and treasurer.

بل

*Bulbul.* A bird of India and Persia, greatly resembling the nightingale. The Bulbul of Bengal is larger than that of Persia. In Bengal they are trained to fight. Of the fighting Bulbul of Bengal an engraving is given in the Oriental Collections, vol. I. The bird from which the representation was taken, was shot at Sunderbunds, near Calcutta, in December 1795, by a gentleman desirous of sending to Europe a correct drawing of that celebrated feathered songster, so familiar to every reader of the odes of Haufez, the works of Saadee, and the other poets of Persia, as the people of the country assured him that this was the genuine Bulbul, a word which we commonly translate Nightingale, the note of the Persian bird resembling that of our Philomel. The gentleman who sent the drawing from which the engraving above mentioned was taken, says, that its note, though wild and pretty, had not by any means the plaintive sweetness of the lengthened strains, which charm the inhabitants of the southern parts of Europe. A Persian writer says, "He is called in the Persian tongue Hazardasitaun, or the bird of a thousand songs: he is one of the smaller birds, &c." He also says, in relating the common opinion of the Persians,

that " the Bulbul has a passion for the rose, and that whenever he sees a person pluck a rose from a tree, he laments and cries," &c. &c. In Bengal, those who train the Bulbul to fight, hold one opposite to another, by a string sufficiently long to allow him to fly at and peck his adversary.

بلنل.

*Bulbul.* A fisherman who keeps boats on the river.

بندار می.

*Bundary.* Magazines and other offices for the magistrate. The treasury.

بندر.

*Bunder.* A port or place where duties are collected. A custom house.

بند.

*Bundba.* Dams or banks to secure lands against inundations from adjacent rivers.

• *Bundabust.* Literally, tying and binding. The regulation of any affairs. The discipline of the army, and generally used for the settlement of the Bengal revenues.

بنگالو.

*Bungalow.* A cottage or warehouse. A thatched house with wall of mud or matting.

براونڈ

*Burawind.* An estimate.

برموتہ

*Burmuter.* Land appropriated to the support of Bra-  
mins.

برن سنکر

*Burrun Sunker.* The general denomination of all the  
tribes produced by the intermixture of two different  
tribes. These are mostly retail dealers in petty articles.

برٹ

*Burt.* Charitable grants of lands or money amongst  
the Hindoos in general; but they are confined to no  
particular class or order of them.

بیچ

*Byya.* Sale.

بیانہ

*Byna.* Earnest given to a bargain.

بیس

*Byse.* A seal. The seal of Tippoo Sultaun was a  
cypher formed by the intermixture of the letters of the  
words Nabbee Maulik, which signify, The prophet is  
master.

*Cabooleut.* An engagement.

کفید

*Caffeelas.* These are large companies of merchants or traders, who travel from the interior part of the country. They transport their goods on oxen.

کهاون

*Cabawn, Cabawun, or Cuoun.* Pronounced *cown*. Sixteen puns of cowries, equal to about eight pence, English money.

کلارنی

*Calarry, Caallaree, or Kallaree.* A salt work, commonly called salt pans.

قلم دان

*Callum-daun,* literally, a pen case, but generally used for a standish. The word is derived from *callum*, a pen, and *daun* (from *daushtun to have or hold*) a *sheath or case*. It is likewise the ensign of the vizarut.

قلم تراش

*Callum-tirauß.* A penknife.

خلصه شریف

*Culfa Sberefä.* Vide Khalfa.

خبر محال

*Camar Mehal.* (Khe'mr.) Places where arrack and spirituous liquors are sold.

## کندرین

*Candarín.* Ten candarines make a maq in money and weight, in China.

## کندی

*Candy.* A weight equal to 560lbs. at Amjengo, Bombay, and Onore; 500lbs. at Bengal and Fort St. George; 600lbs. at Callicut and Tellicherry.

## قانون کو

*Canoongoe.* An expounder of the laws and customs. In the vigour of the Moghul government, the duty of this officer was to keep counterparts of all accounts of new establishments of villages, transfers of land, and other circumstances, which occasioned a change in the state of the country. Every sale and deed of transfer, the measurement, boundaries, and division of land were registered in the public records which contained a complete history of all alterations that took place in the state of landed property, throughout the country. The Canoongoe was referred to on every point that respected the finances, or civil government, in all disputes concerning lands; it served frequently as a guide, in imposing, or collecting the revenues, and was a check on the embezzlements and exactions of the zemindars and other public officers.

## کپاس

*Capaas.* Bengal cotton, in contradistinction of that of Bombay or Surat.



کارکن

*Carcon.* A civil officer under the zemindars, and also in the offices of government, whose business it is to keep exact accounts of the collections.

*Carret.* A small of piece of money, equal to an eighth part of a penny. Five and a quarter make a caveer, and seven a comashee, at Mocha, and in Arabia, &c.

کاش

*Cash.* Ten cash make a candarin in China, and 80 a fanam at Fort St. George.

کاست

*Cast.* A tribe. There are four original casts or tribes among the Hindoos, viz. the Bramin, the Chehteree, the Bice, and the Sooder. Each of these are subdivided into many more. There is a fifth cast called the Burrin Sunker; below which are the Pariars or Chandalas. The followers of Mohammed have also four head or principal casts who reside in Hindoostaun.

کشی

*Catty.* A weight equal to 19 ounces and three quarters. In China 100 make a pecul.

کویر

*Caveer.* Equal to 27. fortieths of a penny. 80 caveers make a Spanish dollar in Arabia, &c. or a Mocha

dollar at Mocha ; and 40, a Spanish dollar at Beetle-fukee.

کافر . . .

- *Cauffer.* This is a term of the greatest abuse. It implies one who has neither the fear of God nor man before his eyes.

قاضی

*Cauzy.* A Mohaminedar judge.

قاضی القضاة

*Cauzy ul Kezaat.* That is, Judge of Judges, or head judge.—There is one at Moorshedabad, whose deputies are established in most of the Bengal districts. The Cauzy ul Kezaat formerly held a court at Moorshedabad, which took cognizance of causes concerning marriage contracts and settlements, the division of inheritances, testaments, &c. At present this judicial power is not exercised by the Cauzy, being absorbed by the Dewanny, or Foujdary jurisdictions. The Cauzy ul Kezaat has now a seat in the Nizamut Adawlut, at Moorshedabad ; but the separate authority of himself and his deputies, seem confined to giving Fetwas, celebrating Mohammedan marriages, and attesting with his seals all deeds of purchase, mortgages, settlements, and the like.

کاولی

- *Cawelly.* Fees which the polygar received for watching and taking care of the crop.

خان

*Cawn.* See Khan.

چہوترہ

*Chaboutra.* A tribunal.

چاکران

*Chakeraun.* Account of the lands appropriated to the maintenance of public servants.

چاکران زمین

*Chakeraun Zemeen.* Lands appropriated to the maintenance of public servants.

چاکرہ

*Chakra.* A kind of discus with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the center.

چہالستون

*Chalisfoon.* A building supported by 40 pillars; (from *chalis* forty, and *toon* a pillar. The palace at Patna, which is appropriated to the use of the Shawzata, has this number of pillars; whence its name.

چہاندالہ

*Chandalah.* Chandalahs, among the Hindoos, are such as have been turned out of their casts. Their condition, after this excommunication, is the lowest degradation of human nature. No person of any cast will have the least communication with them. If one

approaches a person of the Nair cast, he may put him to death with impunity. Water and milk are considered as defiled by their shadow passing over them.

چراندنی چوق

*Chandni Chok.* The name of a square bazar.

چهار شنبه

*Chaur Shumbeb.* Wednesday; literally, the fourth day after the Sabbath.

چهار کب

*Chaurkub.* The upper robe or garment, which is never conferred on any but princes of the blood, the vizeer of the emperor, or the ameer ul omra.

چربک

*Chawbuk.* A kind of lash, used at the cutcherry court to flog delinquents. This word has the general sense of the English word whip.

چربکسوار

*Chawbukswar.* The floggers appointed to use the chawbuk.

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*Chetere.* The second of the four grand casts of the Hindoos: they are said to have proceeded from the arms of Brama, which signifies strength: it is therefore their duty to act the soldier and the governor.

چیلہ

*Chela.* A favourite slave, adopted by his master.

چہلر کار

*Cheller Cab.* The second, or after crop, gathered in April and May.

چندال

*Chendal.* A mean tribe of Hindoos, which rose from the connexion of a man of the Sooder with a woman of the Bramin cast; their duty is to feed dogs and asses: they are not to live in the town: they are executioners, and are to cast out the bodies of such as die without heirs.

چراعی

*Cheraghee.* Land bestowed for the provision of illuminations, &c. of a Mohammedan mosque, or tomb.

*Chermakar.* Shoemakers, or workers in leather—a tribe of Gentoos, who are descended from a man of the Abheir cast having had connexion with a woman of the Bice cast.

چہدام

*Ch,bedam.* A kind of money. Twenty cowries make a ch,bedam.

چکر بردشی

*Chickerberdeshee.* Compound interest.

چلان

*Chillaun.* An invoice of treasure.

چتری

*Chitree.* An umbrella.

چط or چنہ

*Chittab.* An account of all the lands of a village, divided into dangs or portions, according to the order of time in which they were measured. It contains the quantity of land in each dang, a description of its boundaries, the articles it produces, and the name of the ryot who cultivates it. Wherever a measurement takes place, which is generally in the course of ten or twelve years, such an account is drawn out, and signed by the Gomauhteb, and deposited with the Putwary of the village.

چوکی

*Chokey.* A guard, watch-house. Also a place appointed in different parts, of the country, for receiving the public customs and duties upon all branches of foreign and inland trade passing through these districts, and not included in Duffuk privileges. Generally understood to be a custom-house situated by the river side, where all boats pay a toll to the Nuwaub.

چوکیدار

*Chokeydar.* The officer of a guard. Likewise, a watchman. By the "Gentoo Laws, or Ordinances

the Pundits," it appears, that "Whoever are appointed by the magistrate for the protection of any city or town, shall be held to protect such city or town: if any thing be stolen in such city or town, and those persons cannot produce the thief, they shall make good the article stolen."—"If the guards and watchmen find any stolen articles upon a thief, and do not know the owner of those articles, the magistrate shall detain in safe custody those goods for one year; if, within the year, the owner of the goods should come and prove his property therein, the magistrate shall give up the things to him; and if there is no owner, he shall keep the goods to himself."—"If the guards and watchmen find any stolen articles upon a thief and do not know the owner of those articles, the magistrate shall detain the goods in safe custody for one year; if, within this year, the owner of the goods should not appear, he shall give one quarter share of the goods to the watchmen, and keep the remaining three quarters thereof to himself."—"If a watchman hath found any stolen goods, and a person should say, "This article is my property," he shall then enquire of that person, what article it was that was stolen from him, and of what kind it was, and of what size or quantity, and from what place, and on what day it was stolen? Then, if that person, according to each question, can give in an answer with proof, the magistrate shall give up the article to him; if he cannot bring proof, then, whatever was the value of the thing claimed, the magistrate shall take so much from him as a fine."

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*Cherchitty.* A deed of release.

## چولتری

*Choultry.* An open house for travellers, similar to a Turkish caravansera. A bramin always resides in or near it, to keep it clean, and to furnish travellers with water, &c. he is maintained by an endowment.

## چوتہ

*Chout.* A fourth part. This demand of the Mahrattas, was first publicly acquiesced in by Syed Hussein Khan, Soobahdar of the Dekkan, under the Emperor Ferukhseer, in 1716. The Emperor, Mohammed Shah granted the Mahrattas permission to levy the chout from Bengal, in revenge for the usurpation of Aliverdy Khan; who, to get rid of it, ceded all Orissa, excepting Midnapore and Jellalore, to the Mahrattas, in perpetuity, in lieu thereof; but at the same time established an abwab under this head, at the rate of one-seventh of the assul jumma, over all Bengal, that he might not be a loser by the dismemberment of Orissa.

## چو

*Chow.* Six make a grain at Bombay.

## چودھری

*Chowdrazuy, or Chowdrafet;* the jurisdiction of a Chowdry.

## چودھری

*Chowdry.* A farmer or landholder. He is properly above the zemindar in rank; but according to the Ben-



gal custom, he is deemed inferior to the zemindar : he is generally the principal purveyor of the markets in towns and camps.

چوک

*Chowk.* A constant daily market, or place of sale, in towns, for all articles of wearing apparel and other second hand goods, the commodities here sold being, for the most part, not new ; or, if new, coarse of their kind.

چہدار

*Chubdar.* The Chubdars are servants of state who bear silver and gold sticks, like those now in use by the commanders and field officers at St. James's palace. He proclaims the approach of visitors, and precedes his master's palankeen, resounding his praises and titles to the world.

چک

*Chukla.* An assemblage of the smaller divisions of a province. The jurisdiction of a Foudjar, who receives the rents from the Zemindars, and accounts for them with the government.

چکدار

*Chukladar.* The superior of a number of dedars.

چکداري

*Chukladaree.* A tax to defray the expences of the chukladar.

چکري

*Chukree.* A cart or small carriage for burdens.

چُنَام

*Chunam.* Lime; which the natives use in the form of mortar, and also to mix with their betel. It retains its name in both cases.

چُر

*Churr.* A sand bank.

چور : سلامی

*Chute Sclamy.* A fee taken from the bridegroom on the morning after his nuptials, and paid to the cauzeer.

قہالہ

*Chalab.* A deed of sale.

کونگ

*Cong.* An instrument used to proclaim the approach of danger among the Polygar districts, about the Mugley pass into the Mysore country.

کونس

*Connys.* A measure of ground, 300 covids long; 250 at Luckypoor.

قلبی

*Cooley.* A common porter, or labourer, of any kind.

کورج

*Corge.* Twenty pieces of cloth, at Madras.

کوروکورو

*Corocoro.* A kind of vessel.

کوس

*Cos* or *Kbag*. Lands under the immediate superintendence of the government, for want of farmers.

کوس

*Cos*, or *Cose*. A measure by which distances are commonly computed in India. They are of two sorts, *jerriby*, or *measured*, which are said to be 400 English yards each; and *resmy*, or *computed*, which are from 2000 to 2500 yards, according to the different provinces. Others say, between two and three English miles; but the best computations make the *cos*s equal to about one statute mile and nine tenths. In Bombay the word *cos* is frequently used for an English mile.

قاصد

*Cossid*. A messenger employed to carry dispatches from one part of the empire to another: a post: an express.

کوٹہ

*Cotta*. A spacious warehouse in which the Company's goods are deposited until they are sorted and packed.

کھڑ OR کھڑہ

*Cottab*. One-twentieth of a beegah.

کود

*Covid*, *Cuvid*, or *Covit*. A cubit, generally reckoned 18 inches; although in some places it is extended to 27, and in others to 36 inches.

کوری

*Cowry.* A small shell which passes for money in Bengal. Twenty cowries make a chhedam. Eighty are called a pun, and from 50 to 60 puns, the value of a rupee. A cowry may be rated the 160th part of a penny.

کویا

*Coyau.* A measure equal to 800 gallons at Bencolen.

کزور

*Crore.* One hundred lacks of rupees.

قبض

*Cubz.* A receipt.

کمی

*Cummee.* An abatement; deficiency.

کمی پیشی

*Cummee Beysee.* An abstract account of the increase and decrease in the jumma of each ryot of a village, at the beginning of the year, to which the Putwary, as a sanction, procures the signature of his immediate superior.

کروانک

*Curuang.* A gum, which is gathered from a tree growing on the island of Mindanao.

کرم چاری

*Curumchary.* The chief officer of a large village, whose duty it is to collect the rents from the Munduls, and to manage the business of the collection in general.

کری

*Curry.* An admixture of various eatables, a dish much relished by all ranks in India.

کشون

*Cusboon.* A legion or brigade, which consists of about 3000 men, composed of cavalry, artillery, and infantry.

کسفر

*Cussone, or Kuffcr.* An allowance upon the exchange of rupees, in contradistinction to batta. Batta is the sum deducted, and cussore the sum added.

کچہ آمدنی

*Cutchu Amdauny.* The gross import. The payment made by the zemindar of his rent, in the various sorts of rupees, as they come up from the different pergunnahs.

کچہری

*Cutberry.* A court of justice. Also, the office into which the rents are delivered; or for the transaction of any other public business.

کتر

*Cuttar.* A kind of dagger worn by the Indians.

کتوال

*Cutwall.* An inferior officer of the police, whose business it is to try and decide petty misdemeanors. An officer who superintends the markets. The duty

of a cutwall was thus defined by the emperor Akber.

This office requires one who is courageous, experienced, active, and of quick comprehension. He must be particularly attentive to the nightly patrols, that, from a confidence in his vigilance, the inhabitants of the city may sleep at ease, and every attempt of the wicked be prevented or frustrated. It is his duty to keep a register of all the houses and frequented roads. And he shall cause the inhabitants to enter into engagements to aid and assist, and to be partakers in the joy or sorrow of each other. And he shall divide the city into mehals (or quarters) and nominate a proper person to the superintendence thereof; under whose seal he shall receive a journal of whatever comes in or goes out of that quarter, together with every other information regarding it. He shall also appoint for spies over the conduct of the Meer Mehal, a person of that quarter, and another who is unknown to him; and keeping their reports in writing, be guided thereby. Travellers, whose persons are not known, he shall cause to alight at a separate serai; and he shall employ intelligent people to discover who they are. He must carefully attend to the income and expences of every man. His own conduct must be upright and strictly honest; and he must make himself acquainted with every transaction. Out of each class of artificers he shall select one to be at their head, and appoint another their broker for buying and selling, and regulate the business of the class, by their reports: and they shall regularly furnish him with journals attested by their respective seals. He shall endeavour to keep free from obstructions the small avenues and lanes, fix barriers at the entrances, and see that the streets are

kept clean. When night is a little advanced, he shall hinder people from coming in and going out of the city. The idle he shall oblige to learn some art. He shall not permit any one forcibly to enter the house of another. He shall discover the thief and the stolen goods, or be himself answerable for the loss. He shall not suffer any one to levy *baj* or *tumgha*, excepting upon arms, elephants, horses, goats, and manufactures; upon each of which something is taken in every *soobah*, at one appointed place. He shall cause old coins to be melted at the mint, or pay them into the treasury as bullion. He shall be careful that the gold and silver coins of the present reign do not pass current at different rates; and upon coins short of weight, he shall take exactly the deficiency. He shall see that the market-prices are moderate; and not suffer any one to go out of the city to purchase grain; neither shall he allow the rich to buy more than is necessary for their own consumption. He shall examine the weights, and see that the *seer* be exactly thirty *dams*; and shall not suffer any other measure than the *Ilahce guz* to be used. He shall prohibit the making, drinking, selling, and buying of spirituous liquors; but need not take pains to discover what men do in secret. If any one die or disappear and leave no heir, he shall make an inventory of his effects, and take care of them. He shall see that particular ferries and wells are kept separate for the use of women only. He shall take care to employ trusty people in drawing water for supplying the public water-courses. He shall not permit women to ride on horse-back. He shall take care that neither an ox, a horse, a buffalo, or a camel be slaugh-

tered. He must not allow private people to confine the person of any one, nor admit of people being sold for slaves. He shall not allow a woman to be burnt contrary to her inclination. He shall not suffer any one to be empaled. He shall not permit any one to be circumcised under the age of twelve years ; but after that period, they may be left to their own discretion. Let him expel from the city all hypocritical mallungees and calandars, or make them quit that course of life ; but he must be careful not to molest recluse worshippers of the Deity, nor to offer violence to those who resign themselves to poverty through religious principals. Let him see that butchers, those who wash dead bodies, and others who perform unclean offices, have their dwellings separate from other men, who should avoid the society of such stony-hearted dark-minded wretches. Whosoever drinketh out of the same cup with an executioner, let one of his hands be cut off ; or if he eateth of his kettle, deprive him of one of his fingers. Let him see that the cemetery be without-side the city, in the western quarter. Let him prohibit the disciples from mourning in blue vestments, ordering them to wear red cloths upon such occasions. From the first till the nineteenth of the month Ferverdeen, during the whole of Aban, on the first day of every solar month, on festivals, on days of eclipses of the sun and moon, and on Sundays, let him prohibit men from slaying beasts, except it be for feeding animals used in hunting, or for sick people, as necessity may require. Let him have the place of execution without-side the city. Let him see that the Ilashee festivals are duly observed ; and on the night of the new year, and the 19th night of the month Ferver-



deen be celebrated with illuminations. On the eve of a festival, as well as on the festival itself, let him order a kettle-drum to be beat every three hours. He shall cause the *Ilahee tarik* to be used in the Persian, and Hindovee almanacs, observing that in the latter the month be made to begin from *Kishenputch*.

### دادنی

*DAADNEE*. Money advanced for the provision of goods, or merchandize, of any kind.

### داغ

*Dagh*. A mark put on the neck of horses in the army. See *Ayeen Akbery*, vol. I. p. 210.

### دای

*Daie*. Inheritable property, or that which may be bequeathed.

### دای بھاک

*Daie Bbag*. The same as *Daie*.

### دایروس

*Darios*. The title of the sovereigns of Japan: they were at the same time kings and pontiffs of the nation; but, about the eleventh century, these princes divided the state into several governments, and the viceroys have at different times made themselves independent.

### داخلا

*Dakhla*. A receipt.

## داقي

*Daky.* A woman appointed to act as a peace officer, in cases where women are concerned.

## دام

*Dam, or Daum.* A copper coin, in weight five tanks, or one *tolab* eight *masbaks* and seven *ruttees*; in value the fortieth part of a rupee. Formerly this coin was called *Pyfab* پيسه and also *Bahlooly* بهلولي, now it is issued under this name. On one side is stamped the place where it was struck; and on the reverse, the month and year. Accomptants suppose the *dam* to be divided into twenty-five parts, each of which they call a *cheetel* چیتل and use them in calculations.

## دماشاہی

*Damashahy.* The composition of a sebt.

## دامداري

*Damulary.* A branch of revenue arising from bird-catchers, players, and musicians.

## دان

*Dan.* A religious rite, in which the bramins pronounce a certain charm or incantation over any thing, in the wish of a happy futurity, and give it as a present to another person.

## داندي

*Dandee.* A waterman.

*Dar.* A house. A single roofed house, surrounded with walls, with a door, or entry, is termed a *biat*, or room. A *munzel*, or tenement, on the contrary, is a place composed of different rooms, such as a man may reside in with his family. A *dar*, or house, on the other hand, is a place consisting of various rooms, or tenements, with an open court.—*Dar* is a word which likewise signifies possessor; from the Persian word *dastun*, to hold: at the end of a word it animates and changes, the instrument to the user.

### دار الحرب

*Dār ul Hirb.* In the *Fusool Amādeeh*, and in the *Sherēf Mukhtassur Wakāyeh*, compiled by *Mulla Abdul Ali Berjendi*, and in other books we find, that *Imam Agum* says, that *Dār ul Islam* cannot become *Dar ul Hirb* without the concurrence of three things; viz.—  
1. a plurality of gods being worshipped there;—  
2. where the *Dar ul Islam* is adjoining to the *Dar ul Hirb* so that there is not any Mohammedan city intervening;—  
3. where there is not remaining in the *Dar ul Islam*, one Mussulman, or *Zimmee*, enjoying *Uman Eawwul*.  
The signification of *Uman Eawwul* is, where not any individual Mussulman, or *Zimmee*, has confidence in his personal safety; or where every Mussulman and *Zimmee*, comes under the dominion of polytheists; and until these three circumstances occur, *Dar ul Islam* cannot be converted into *Dar ul Hirb*; because a city is *Dar ul Islam*, by the currency of Mohammedan laws; and therefore, as long as any part of these laws continue to be observed, such city is *Dar ul Islam*.

*Sbeikb ul Islam Ispeebapee*, in his book entitled *Mub-foot*, declares, that as long as one simple Mohammedan law continues in force in any town, that place is *Dar ul Islam*, and cannot become *Dar ul Hirb*, till every sign of its having been *Dar ul Islam* has disappeared; and he adds, that *Dar ul Hirb*, by the removal of a few impediments, so that the Mussulman laws obtain force therein, becomes *Dar ul Islam*.

And in the *Multuckut* it is asserted, that Mohammedan cities, in the possession of infidels, are doubtless *Islam* territories, and not *Hirbee*, since the infidels do not govern by their own laws, the *cauzees*, there, being Mohammedans; and kings, who are subject to infidels through necessity, are nevertheless Mussulmans; and in every city having a Mohammedan governor on the part of an infidel, it is lawful for such governor to establish public prayers, to observe festivals, collect tribute, and appoint *cauzees*. And in a city where there is no Mohammedan governor on the part of infidels, it is lawful for the Mohammedans of themselves to hold congregations on Fridays, to celebrate festivals, and to elect a *cauzee*.

It is the duty of Mohammedans, under the last mentioned circumstances, to unite in petitioning the prince of the country, who is not a Mussulman, that a Mohammedan governor may be placed over their city, in order that all apprehensions of disorder and dissatisfaction may be removed.

But according to the sentiments of the two *Khams*, *Abu Yousef*, and *Mohammed*, the *Dar ul Islam* may become *Dar ul Hirb*, from the single circumstance of the laws of infidels being enforced; they not having con-

sidered the concurrence of any other circumstances as necessary to form this description. For, say they, as the *Dar ul Hirb*, is converted into *Dar ul Islam*, by the introduction of Mohammedan laws; so the latter is changed into the former by the contrary practice.

### دارا

*Dara.* In the old Persian language, signifies a sovereign or king.

### داروغه

*Darogah.* A superintendent, overseer.

### داروغه کاس

*Darogah Kasi.* Superintendent of the household.

### داسره

*Dasera.* A portion of ten days, appropriated to particular religious ceremonies.

### داک

*Dawk.* The post, stationed letter carriers. These are generally at the distance of ten miles from each other for the sake of dispatch.

### دایاواپاکت

*ayavanpakat.* A slave by long descent.

### دهی

*Dee.* The ancient limits of a village or district. Thus *Dee Calcutta* means only that part of Calcutta which was originally inhabited.

## دہیدار

*Deedar.* A person appointed to attach the harvest of the ryot, that the revenue may be secured.

## دہیداری سلامی

*Deedary Salamy.* A tax of one rupee annually, collected from every dec or village of a district, to defray the expences of a deedar, or person deputed on the part of him who has the charge of the collection, to hinder the ryots from carrying off their crops, till they have paid up their revenues.

## دب

*Deep.* The world, or islands. The Hindoo philosophers say, that the terrestrial globe contains seven deeps or islands, encompassed by seven seas. The whole land and water measuring 7,957,752 jowjens.

The Island of Jummoodeep is encompassed by the ocean. It is the habitation of the human race, and the greatest part of the brute creation. Half of the ocean they consider as belonging to Jummoodeep. The breadth of the ocean is 130 jowjens, and of the land 1265 jowjens, including 65 jowjens of water. The superficial contents of this island, including the water is 3,978,875 jowjens, of which 417,360 jowjens are water and the rest land. They say also, that in the centre of this deep is a golden mountain, of a cylindrical form. That part of the mountain which appears above the surface of Jummoodeep, and which measures 84,000 jowjens, they call Sommeir; and they believe that the different degrees of paradise are on the sides and sum-

mit of this mountain. This is the account given by those who believe in fables; but the learned among them believe, with the Greeks, that the highest mountain does not exceed 2 fangs and one-third. The Hindoos believe, that it descends as far beneath as it rises above the surface of the earth. The lower part they call Budwanel, and tell strange stories concerning it.

Shakdeep; one fide of which is bounded by half of the ocean. It measures, including its sea, 427,424 jowjens. Beyond this deep is a sea of milk, the contents of which are 810,097 jowjens.

Shalmuldeep measures 320,120 jowjens. The sea which lies next beyond it is of milk-curds, and measures 633,553 jowjens.

Kushdeep measures 286,749 jowjens. The sea that lies beyond it is of ghee, and measures 459,792 jowjens.

Karownchehdeep measures 181,684 jowjens. The sea beyond it is of the juice of sugar-cane, and measures 250,504 jowjens.

Goomieduckdeep measures 86,580 jowjens. Beyond it lies the sea of wine, measuring 81,648 jowjens.

Phowkerdeep measures 14,204 jowjens. Beyond it is the river of fresh water, measuring 28,160 jowjens.

Each sea measures in breadth 103 jowjens, and each of the islands, beyond Jummoodeep, is in breadth 70 jowjens. In these last six deeps they place the different degrees of hell.

They say that the earth is not inhabited beyond the 52d degree of latitude, being 728 jowjens.

*A particular Description of Jummoodeep.*

A number of fables being related of the other six

deeps, which cannot possibly be reconciled to reason, I shall confine myself to a few particulars concerning Jummoodeep.

On the four quarters of the earth, at the extremities of the equinoctial line, where it is bounded by the ocean, they place four cities encompassed with walls built of bricks of gold, viz. Junkote, Lunka, Siddahpore, and Roomuck.

Junkote is that from whence they begin to reckon the earth's longitude, in the same manner as the Greeks begin from Gmgdudj; but I am ignorant for what reason they do so.

These four places are situated at the distance of 90 degrees from each other; those that are opposite to each other being distant 180 degrees.

The mountain of Sommeir is central to the four being 90 degrees from each.

The north sides of these four cities lie under the equator, which, in the Hindovee language, is called *Nickwuthirt*. This is an arch which passes over the zenith of the inhabitants of those four cities, and the sun, twice in the year, culminates in this point; and the day and night throughout the year are nearly equal. The sun's greatest altitude is 90 degrees. He goes from Lunka to Roomuck, from thence to Siddahpore, then to Junkote, and returns to Lunka. When the sun is on the meridian at Junkote, he begins to rise at

\* The reason is very evident; for the time at Lanka was reckoned from sunrise, and by taking Junkote for the beginning of longitude, the time of the day at Lanka always shewed the longitude of the place that had the sun then upon the meridian. Burrow.



Lunka, sets at Siddahpore, and it is midnight at Roomuck; and so on. There being 15 ghurries distance between each of those cities.

In the northern direction, from Lunka to Sommeir, are three mountains, Heemachel\*, Heemakote, and Nekh, and each of these mountains extend to the ocean on the east,\* and on the west.

In the direction from Siddahpore to Sommeir are three other mountains, Sirungwunt, Sokul, and Neel.

Between Jumkote and Sommeir is a mountain called Malwant, which unites with Nekh and Neel.

There is also a mountain between Roomuck and Sommeir, called Gundahmudun, and which likewise unites with Nekh and Neel.

Many wonderful stories are told of these mountains, too long to be contained in this volume. But something shall be said of what lies between Lunka and Heemachel; which tract is called Behrutkhund.

Behrut was a great monarch, and gave name to this country. From Lunka to Heemachel, being 52 degrees, is inhabited, but to the 48th degree, more so than the last four, on account of the extreme coldness of the climate beyond this degree.

\* According to the belief of these people, one celestial degree is equal to fourteen jowjens, by which rule of calculation these 52 degrees make 728 jowjens; the latitudinal extent of the habitable world.

The tract between Heemachel and Heemakote, comprising 12 degrees of latitude, they call Kinnerkhund.

\* Heemachel seems to be the Rhymmicis mountains, &c. of Ptolemy: Heemakote seems to be the part of the Imaus and Enodi mountains; and Nekh the Deenis, &c. of Ptolemy.  
arrows.

The tract between Heemakote and Nekh, comprising 12 degrees, they call Hurrykhund.

The tract between Siddahpore and Serungwunt, comprising 52 degrees of latitude, they call Koorkhund.

The tract between Serungwunt and Sookul, comprising 12 degrees of latitude, they call Hurrunmeekhund. And the whole of this country is of gold. •

The tract between Sookul and Neel, comprising 12 degrees of latitude, they call Rummeekhund.

The tract between Jumkote and Malwunt, comprising 76 degrees of longitude, they call Budrafoonkhund.

The tract between Gundahmadun and Roomuck, comprising 76 degrees of longitude, they call Kietnah.

The tract bounded by Malwunt, Gundahmadun, Nekh, and Neel, each side measuring 14 degrees from Sommeir, they call Illawurtkhund.

The square measurement of each of these nine khunds are equal, although some are narrower than others.

Four other mountains surrounded Sommeir, viz. Min-du on the east, Subgundah on the south, Beepul on the west, Sooparis on the north. The height of each is 18,000 jowjens.

Having spoken of the nine divisions of Jummoo-deep, something more shall be said of the first, or Bherut-khund.

Between Lunka to Heemachel, they place seven ranges of mountains, extending from east to west, but smaller than those already described. The names of these mountains are Mehinder, Sookole, Moolce, Redheck, Perjatter, Sheshej, and Binder. • •

The tract between Lunka and Mehinder, they call •

Indrekhund. What lies between Melinder and Sookole, is Kooseirkhund. Sookole and Moolee, include Taniberpurangkund. The country between Moolee and Redheck, is Góbhismuntkhund. Between Redheck and Perjatter, is Nagkhund. Between Perjatter and Sheshej, lies Soomkhund. The country between Sheshej and Binder they divide into two equal parts, the eastern called Komarkhund, and the western Barenkhund.

#### OTHER DIVISIONS.

The Hindoos also divide the world into three regions. The uppermost region they call Soerglogue, and believe it to be a place where men receive the reward of their good actions in this world. The middle region is Bhoologue, being the part inhabited by mankind. The inferior region they call Patall, and make it to be the place of punishment, for bad actions in this life.

The learned among them say, that the universe is made up of superficies, which they divide into fourteen regions.

*The Seven Superior Regions.* 1. Bhoologue. 2. Bhowurlogue. 3. Songlogue. 4. Mahrlogue. 5. Junnoologue. 6. Tuppoologue. 7. Sutlogue.

*The Seven Inferior.* 1. Atul. 2. Bitul. 3. Sootul. 4. Tullatul. 5. Mehatul. 6. Refatul. 7. Pattall.

Wonderful fables are told of the inhabitants of each region, too long for insertion here.

They also divide the world into seven seas and seven islands. Of Jummoodeep they all give nine subdivisions, but differ very much in their arrangement and extent, inasmuch that some increase the height of the mountain Sommeir to 84,000 jowjens, and the breadth,

to 16,000 jowjens. It is the general belief that this mountain descends as far below the surface of the earth as it rises above it.

They in general believe Behrukhund to be the only part of Jummoodeep that is inhabited by the human race. But some say, that beyond the ocean, there is a land of gold inhabited by mortals, who invariably live to the age of one thousand years, and never suffer sickness nor sorrow, neither are they subject to fear, avarice, or ignorance. They never speak ill of, nor envy any one, and they are all men of integrity and truth, affectionately attached to, and striving to prevent the wishes of one another. They know not old age, but continue in the vigour of youth all their lives. They are all of one religion. Many other wonderful stories are told of this island, to which those who judge from common appearances refuse to listen; but they who worship God, and know his almighty power, are not astonished at the relation.

They also divide Koomarkhund into two parts. The first, where the antelope is not to be found, they call Muleetchdeys, and consider it as a place not fit to be inhabited. The part where the antelope lives, is called Jugdeys. This they again subdivide into four parts; 1. Arjawurt, bounded on the east and west by the ocean, and on the north and south by a long chain of mountains of Hindostan. 2. Mudehdeys, bounded on the east by Allahabad, on the west by the river Benaffa, (at the distance of 25 cosses from Tahnefir,) and on the north and south by the above mentioned mountains. 3. Berehmekdeys contains the following places; 1. Tahnefir and its dependencies, Beerat, Cumpalah, Mehtrah,

and Kenoje, 4. Brihmawurt lies between the rivers Sirfooty and Roodrakuffy. See Ayeen Akbery.

دیرہ

*Deera*. One of the low casts of Hindoos. In the Cōcun country they are called Purwarics ; in Surat, Sourties.

دیسموکتی

*Deesmoky*. The chief officer of government in a district. The office is usually joined to that of the canongoe.

دیسپوندی

*Deespondy*. The principal tenant of a village.

دہباشی

*Debbashy*. An officer having the command of ten men.

دیول

*Deiol*. A mean Hindoo tribe.

دلّول

*Deloll*. A native broker, employed by the gomastah in his dealings with the country weavers.

دمبالح

*Dembaleh*. The whole crop, including both the government (fircar) and the farmers' (ryots') shares, before it is divided.

دریا شلستہ

*Deria Shelusta*. Encroachments of a river.

درخواست

*Derkbast*. Proposal.

## درون

*Deroon.* A weight or measure, equal to four adhuks.

## دری شکست

*Derreshkust.* Lands washed away by rivers.

## دسروش خرچہ

*Desorush Khercha.* Particular disbursements of the zemindar, distinguished from his charges at the Sudder, &c.

## دقرومی

*Detroy.* A public declaration or protest against improper proceedings of the Indian government.

## دیو دوایام

*Deva Doyam.* The share of goods or duties, which are all the perquisites, allowances, duties, and other gifts, which have been, or may be, appropriated for the use and maintenance of the pagodas, or churches.

## دیوناگری

*Devanagare.* The language of angels. This name is usually given to the Sanscrit character, now used in Upper Hindoostan : it is said to be the same original letter which was first delivered to the people now called Hindoos, by Brihina; it is however now much corrupted.

## دیوان

*Devanun.* A collection of odes, elegies, and short poems, of various kinds, whose couplets must terminate

successively with the several alphabetic letters, untill they be extended through the whole.

## ديوان

*Dewan.* The collector general of a province on the part of his majesty, next in rank to the Nazim, whose business it is to superintend the lands and collections, and the remittances of them to court; to grant Sumnuds under his seal, with the approbation of the Nazim to zemindars jageerdars, &c. The steward of any man of rank, as the title is now adopted by the principal servants of the zemindar, and those of English gentlemen are called Dewan.

## ديوان

*Dewan.* This is sometimes used to express the bags in which the cauzees's records and other papers are kept.

## ديوان کلنپہ

*Dewan Klumpa.* An outer room, for doing business.

## ديوان خانہ

*Dewan Kbaneb.* The dewan's office, or court.

## ديوان خالصہ

*Dewan Khalfah.* The accountant general of the king's revenue. See Khalfah.

## ديوانی

*Dewanny.* The office of king's dewan, and superintendant of the administration of civil justice. He is resident at the durbar. He acts as collector of the revenues, receives the monthly payments from the zemindars.

dars, disburses the stated revenues appropriated to the King or Nabob, enquires into the cause of deficiencies, redresses grievances sustained or committed by the officers of the revenue, and transmits the accounts of his office, the invoices of treasure, and the monthly account of the treasury, with every other occurrence of importance, to the Pusc of Fio.

ديوت

*Devotter.* Land held rent free in the name of Hindoo deities, ostensibly for the provision of all the necessities of divine worship.

ديوري

*Dewry Lands.* The Rajah's family farms, reserved to him, his mother and wives, at the rent at which they were rated in the Cutcherry books, when the Company took possession of the province.

ديوتہ

*Devuta.* That deity to whom prayers may be offered.

ديت

*Deyit.* A fine exacted for any offence upon the person.

ديہاتی جمع

*Dheebautee Jumma,* is the amount of revenue receivable at the dheer, or turruf cutcherry, from the several villages composing such division, after deducting the charges of collection in each.

ديوتہ

*Dheebutterah.* Ten per cent. allowed the zemindars, dispossessed of the charge of the collections, on the jum-



ma of their districts, under the name of *moshairab*, or maintenance.

دهروت or دهروت

*Dherote*. Advance.

طیگوار or دیگوار

*Degwar*. A chokeedar, used in Hindjlee.

دینار

*Dinar*. A silver coin, estimated at ten dams, or about seven shillings.

درم

*Dirb* or *Dirham*. A silver coin, generally in value about two pence sterling. This coin was originally of the shape of a date-stone: in the Khalifat of Omar, it was changed into a round form; and in the time of *Zobeir*, it was impressed with the words *Allah* (God) and *Berket* (blessing). — *Hejaj* impressed it with the *Soorab Ekbafs*\*, and some say that he stamped his own name on it; others assert, that the first person who stamped an impression on *dirbems* was *Omar*. According to others, in the time of *Abdalmalek Merwan*, Greek *dirbems*, and those of the *Kbafroes* and of *Ilmar*, were in use; and at his command *Hejaj Yusuf* struck *dirbems*. Some say that *Hejaj* refined the base *dirbems*, and stamped on them *Allah Aked* (God is single) and *Allau Samed* (God is eternal); and these were called the abominated *dirbems*; because the sacred name was thereby exposed to the touch of unclean persons, and afterward *Omar Ebn Hobeerah* coined in *Erak*, *dirbems* like those of *Hejaj*; then *Khalad Ebn Abdallah Kasbery*, who was

\* The 12th chapter of the Koran.

governor of *Erat*, improved them; and after that, *Yusef Omar* brought them to the highest degree of purity.

Again, it is said that *Mossaeb Ebi Zobier* was the first person who stamped *dirbems*; and there are different accounts of their weights, some saying that they were of ten or nine, or six or five *miskals*; and others relate that they were of twenty *keerats*, twelve *keerats*, and ten *keerats* weight; and that *Omar* took a *dirbem* of each kind and formed a coin of fourteen *keerats*, being the third part of the aggregate sum.

It is likewise said that, in the time of *Omar* there were current several kinds of *dirbems* of eight *dangees*, which they called *Begbaly*, after *Rafs Begbal*, who was the assay-master, and who struck *dirbems* by the command of *Omar*. Others say that they are called *Begbaly*, from a town of that name; and that the *dirbems* of four *dangs*, called *tebry*, those of three *dangs*, called *mugbrelv*, and those of one *dang*, named *yemny*, were formed into one coin.

*Fazel Khojendy* says, that in former times *dirbems* were of two kinds, eight *dangees* and six *dangees*.

$$\left. \begin{array}{l} 2 \text{ Hebbeh} \\ 2 \text{ Tiffuj} \\ 2 \text{ Kcerats} \end{array} \right\} \text{ make one } \left\{ \begin{array}{l} \text{Tiffuj;} \\ \text{Kcerat;} \\ \text{Dang.} \end{array} \right.$$

درک

*Dirk*, signifies properly, any possible contingency; *Kecful bel dirk* means bail for what may happen.

دكان

*Dokan*. A shop, or stall.

( 86 )  
دکاندار

*Dokandar*. A shop keeper.

دول

*Doll*. Any sort of pulse, broken ; or peas, split and boiled with rice, which mixture is called kidgere.

دوآب

*Dooab*. Literally, the two rivers, an appellation by which all the country between the rivers Jumna and Ganges is distinguished.

دوب

*Doob*. A sort of fine grass.

دولی

*Dooly*. A woman's chair, like a sedan, or rather a kind of litter, on which a person may lie at length, supported on a straight bamboo, and carried on four men's shoulders. Most officers carry one to the field with them for the purpose of travelling, and using as a bed. They are used to carry the sick and wounded.

دوریا

*Doorca*. A dog-keeper.

دوکس

*Doorkas*. Striped mullins.

دوس

*Dos*. A slave. There are fifteen sorts of slavery, which are named, 1st, *Gerbejat*; 2d, *Keerecut*; 3d,

Lubdehee ; 4th, Dayavaapakut ; 5th, Eanaku ; 6th, Abut ; 7th, Maokbul ; 8th, Joodbeh Perrapat Bebrut ; 9th, Punjeet ; 10th, Opookut ; 11th, Perberjabessey ; 12th, Ghegrut ; 13th, Bbekut ; 14th, Berbakrut ; 15th, Bekrut.

دول

*Dowl.* State, condition.

دول بندوبست

*Dowl bundobust.* A rent-roll of a district drawn out at the beginning of the year, shewing the whole sum expected to be realized ; by adding together the rent of each Muscoory talookdar, the amount which each under renter has agreed to give for the lands which have been farmed out to him, with the estimated produce of those parts, which are to be collected by the immediate officers of the zemindar.

طول پٹہ or دول پٹہ

*Dowl Patta.* The rent-roll of a farm in the books of the cutcherry, which is subscribed by the farmer before he receives his order of possession, and according to which he pays his rents.

دوباش

*Dubash.* An under banyan or fircar. A term used on the coast of Coromandel.

دفتر

*Dufter.* A place where papers are kept.

دفتر بندہ

*Dufterbund.* A man who takes care of the papers, &c. in an office.

## دفتر خانہ

*Dufter Khaneh.* The exchequer or office for keeping accounts belonging to government. In common usage, any office, or counting house.

*Duftery.* The same.

## دفتر خاص نویسی

*Dufter Khass Naveefy.* An office formerly belonging to the Khalseh, in which his majesty's accounts were kept; the charge of providing the various commodities sent to court, were entered in this office; wherein also were registered, an account of all presents made to the king, by the European nations; the effects of all deceased munshidars, and every kind of forfeited property; causes relative to these matters were also decided in it.

## دربان

*Durban.* A door keeper, or porter.

## دربار

*Darbar.* The chamber of audience, or court, of any great man. Sometimes it means the palace, and sometimes the levee only.

## دستاویز

*Dustaveez.* A voucher.

## دھشتور

*Dustoor.* A customary allowance, or fee.

*Dusloorit.* Certain perquisites or per centage allowed the zemindars, on the jumma of his lands. Vide Malliconnah.

*Dustuk.* A passport, permit, or order, in the English Company's affairs. It is very frequently understood of the permit under the Company's seal which renders goods exempt from the payment of duties. It is also a summons. See several forms of Dustuk in the Appendix, No II.

*Dwapar Yug.* This yug succeeds the tirtah yug, and is the third, of the four æras, or periods, of Indian chronology : in this age half the human race became depraved; it continued one million six hundred thousand years : the life of man was then reduced to a thousand years. (See *Halbed.*) Mr. Roger says, it continued eight hundred and sixty-four thousand years; Mr. Bernier says, eight hundred and sixty-four thousand years; and Col. Dow says, seventy-two thousand years.

*EDIT.* The time of probation which a divorced woman is to wait before she can engage in a second marriage, in order to determine whether or not she be pregnant by the former.

عید

*Eed.* A Mohammedan festival, of which there are two in a year, *Eed ul Zoha*, and *Eed ul Feller* ; at the former, goats are sacrificed in commemoration of the angel Gabriel's message from heaven to save Isaac ; or, according to the Mohammedan tradition, Abraham from being sacrificed by his father, and of his substituting a goat or ram in his stead ; the *Eed ul Feller* is at the breaking up of the fast, at the expiration of the Mohammedan lent.

عید گاہ

*Edgab.* The place where all the people assemble to prayers, on the two great annual eeds, or festivals : it has small minarets, but no covering.

اندرا

*Eendra.* A personification of the visible heavens, or the power of the almighty over the elements. Thus *Eendra* is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt, &c.

ایمان

*Eiman*, the plural of *Yameen*, which, in its primitive sense, means strength or power ; also, the right hand. In the language of the law, it signifies an obligation, by means of which the resolution of a vower is strengthened in the performance, or the avoidance of any thing ; and the man who swears or vows is termed *Kbaliff*. The thing vowed *Mabloof ali hee*.

# اکلاک

*Eklak.* A fee formerly collected at the Foujdary cutcherries, from the peons, as a surplus, which they, to indemnify themselves, exacted over and above their diet allowance from the parties, over whom they are placed as a guard. In some districts it was a fee, or due, taken from the litigating parties in suits, on account of the government. That collected all the Foujdary cutcherries was generally the emolument of the head officer.

# اقرار نامہ

*Ekrar Namah.* A written acknowledgement.

# یکوال

*Ekwal.* An account of the names of the ryots of a village, and the measurement of the lands they hold, under the heads or Pycasht, Khoodcasht, Khomar, Dewutter, &c.

# الوار

*Elwar.* Sunday.

# امام باری

*Emaumbary.* Expenses incurred by the king or the muwaub at his mosques in religious matters.

# امیر

*Emir.* See Amir.

# اینباط

*Enghut.* A second deposit of any thing in trust.



ایناکل بهرنت

*Enakal Bebrut.* A slave, whose life has been saved during famine.

انعام

*Enam.* A gift from a superior to an inferior.

ايتماوم

*Etmaum.* A division of a province under the superintendence of an Etmaumdar.

ايتماوم بندي

*Etmaum bundy.* An account, specifying the number of pergunnahs and divisions in a province, the names of the zemindars, and the nature of all separated lands, where annexed, and whence separated.

ايتماوم دار

*Etmaumdar, or Sbeikbdar.* A superintendant of the revenues of a small division called an etmaum. He is a temporary officer, appointed to manage and collect the revenues of a Dhee, a Turruf, or a Pergunnah; is accountable for what he collects, and receives a salary, or per centage.

ايتماوم کچھري

*Etmaum Cutcherries.* A number of farms thrown together, is called an Etmaum, as above. Cutcherries were formerly established to collect their rents, by way of aid, or relief, to the grand catcherry. This mode was practised till the year 1768; but they are now all abolished.

آزاره

*Azara.* A farm of the revenues.

آزاردار

*Azardar.* A farmer or renter of land in the new districts.

فنام

*FANAM.* A piece of money, six whereof make a rupee at Amjengo, and five a rupee at Callicut and Tellicherry. Thirty-six make a Pagoda, and the exchange is from forty-two in the Bazar at Fort St. George.

فرسنگ

*Farfang.* A Persian measure of length; about four English miles. Xenophon calls it Parasanga.

فاسد

*Fasid.* Invalid, null.

فاسق

*Fasik.* A person who neglects decorum in his dress and behaviour, and whose evidence thereof is not held admissible.

فاضل

*Fazel.* Whatever is realized over and above the estimate produce.

فاضولي

*Fazoolas.* A person who acts as agent without authority.

## فاضولي بيع

*Fazoolce Beea.* The sale of the property of another, without his consent.

## فيل

*Feel.* An elephant.

## فيل خانه

*Feel Khaneh.* Place for, or establishment of elephants. *Feel Khaneh* properly signifies Elephant Stables. The natives of Hindoostan hold this animal in such estimation, that they consider one of them as equivalent to five hundred horses. The male elephant is of so generous a disposition, that he never injures the female, although she be the immediate cause of his captivity; neither will he fight with a male who is much younger than himself; and, from a sense of gratitude, he never hurts his keeper; and out of respect for his rider he never blows dust over his body when he is mounted, although at other times he is continually amusing himself with so doing. In the rutting season an elephant was fighting with his match, when a young one coming in their way, he kindly let him aside with his trunk, and then renewed the combat. If a male elephant breaks loose in the rutting season, no body dares go near him without being accompanied by a female one; and then he suffers himself to be bound without offering any resistance. When the female dies, the male will neither eat nor drink for a considerable time. He can be taught various feats. He learns the modes which can only be understood by those skilled in

music, and moves his limbs in time thereto. He is also taught to shoot an arrow out of a bow, and to take up any thing that is thrown down and to give it to his keeper. They are fed with any kind of grain wrapt up in grass; and, what is very astonishing, upon a signal being given him by his keeper, he will hide eatables in the corner of his mouth, and when they are alone together will take them out again and give them to the man. An elephant frequently with his trunk takes water out of his stomach and sprinkles himself with it, and it is not in the least offensive; also, he will take out of his stomach grass on the second day, without its having undergone any change.

The price of an elephant is from one hundred to a lack of rupees. Those of five thousand and of thousand rupees price, are not uncommon.

There are four kinds of elephants. Behder is that which has well-proportioned limbs, an erect head, broad breast, large eyes, and a long tail, with two excrescences in the forehead resembling large pearls. These excrescences are called in the Hindoos language, guj manik; and many properties are ascribed to them. Another kind, called mund, has a black skin and yellow eyes; is bold and ungovernable. That called murgh has a whiter skin, with moles, and its eyes are of a mixture of red, yellow, black, and white. That called mirh has a small head, and is easily brought under command: its colour is a mixture of white and black, resembling smoke; and from mixtures of the above kinds are formed others of different names and properties.

The rej tum is very common; and this kind is

handsome, well-proportioned, and tractable, has not much inclination for the female, and is very long lived. The beyth rej has a dreadful piercing eye, with a tremendous countenance, has a ravenous appetite, is vicious, and sleeps a great deal.

Formerly it was thought unlucky to allow tame elephants to breed; but the emperor Akbér surmounted this scruple.

The female goes with young eighteen lunar months. The fœtus begins to have some form in the eleventh month; in the twelfth month the veins, bones, nails, and hair are discernible; in the thirteenth month its sex may be discovered; and in the fifteenth month it has life. If the female increases in strength whilst breeding, it is a sign that she is big of a male; and, on the contrary, if she is weak, it indicates her having a female. In general, an elephant has but one young at a birth, but sometimes she has two. The young one sucks till it is five years old, after which time it feeds on vegetables. At this age it is called bal. At ten years it is called powt; at twenty, bek; and at thirty, kelbeh. It undergoes some change at every one of these periods, and arrives at maturity in sixty years. It is a good sign in an elephant to have eyes of yellow and white, mixed with black and red. The elephant has two white tusks, an ell in length, and sometimes longer. The tusks are said to be sometimes red, and likewise four in number. An elephant ought to be eight cubits high and nine in length, and should measure ten cubits or more round the back and belly; and white specks on the forehead are supposed to be very lucky.

The male elephant wants the female in different seasons ; some in winter, some in summer, and others in the rains ; and at this time they commit many extravagancies, throwing down houses and stone-walls, and pulling men from on horseback with their trunks. The sign of their being hot, is a filthy water, of a white or red colour, exuding from their temples, and which is of an insufferable smell. Each of the temples of an elephant is said to have twelve perforations : before this symptom the elephant is outrageous, and looks very handsome. The natural life of an elephant, like that of man, is one hundred and twenty years. The elephant has many general names, amongst which are huffy, guj, feel, peel, and hawtee. An elephant, by being properly trained may be made very valuable, so that many who buy an elephant for an hundred rupees, in a short time make him worth ten thousand.

• Elephants are taken in the following places : in Agra, in the wilds of Begawan and Nerwer, as far as Berar ; the subah of Allahabad, near Rutenpoor, Nunderpoor, Sirgetcheh ; the subah of Malwah, Hatendeyah, Achowd, Chundary, Suntwals, Bijehgur, Royfayn, Hothengabad, Gurh, Haryegurh, in the subah of Bahar, on the borders of Rohtas, at Jahrkhend, and in the subahs of Bengal and Orissa, particularly at Satgong, there are great numbers. The best elephants are those of Tipperah.

A herd of elephants is called in the Hindoos language sehan ; which word is also applied to a thousand.

The emperor Akber introduced many wise regulations into this department.

• He first parcelled out the elephants, committed some

to the care of daroghas, and appropriated others to his own particular use. He arranged the elephants in seven classes : 1st, *Muft*, which is an elephant that is arrived at perfection. 2d, *Sheergeer*, is an elephant used in war, and who has been rank once or twice, and is always so in some degree. 3d, *Sadch* is one that is somewhat younger than the second. 4th, *Menjholeh* is smaller than the one next preceding. 5th, *Kerhch* is a size smaller than the fourth. 6th, *Benderkeeah* is a little smaller than the fifth. 7th, *Mukel* is a young elephant that has never been rode ; and each of these are subdivided into three kinds, excepting the seventh rate, which is subdivided into ten kinds.

فلوس

*Feloos*, a copper coin of uncertain value.

فلوس ربيع

*Feloos Rabiab*, means copper coin, in which an advantage may be gained, owing to the fluctuation in its value, and hence the term *Rebiab* may be fluctuating.

فرد

*Ferd*. A single sheet, or half, or smaller part of a sheet of paper, containing an account or statement of some kind or other ; as

فرد حقيقت

*Ferd Hukeekut*. A manifest, or memorial.

فرد سوال

*Ferd Sawal*. A petition, or application.

فریادی

*Ferizady.* A plaintiff.

فراش

*Ferash.* A slave, who is partner of her master's bed.

فتوی

*Fetwa.* A statement of the law, applicable to any case. The exposition of the law, pronounced by a moostee.

فدیہ

*Fidleya.* A redemption for what is otherwise forfeited.

فراغ خطہ

*Firagb Khuttia.* A written discharge, or deed of release.

فرمان

*Firmaun.* A grant, degree, patent, or command of the emperor : a royal commission, or mandate. In Bengal the term is used for a patent to trade duty free. By way of eminence it means the charter which the Company obtained from the emperor Furrukhseer, granting them a liberty of trading, and other privileges. See Appendix No III.

فلوس

*Floos.* Ten make a danim, and 100 a mamooda, at Boffora.

فوطدار

*Fatehdar.* A banker, or person who inspects the different coins, and determines their rate of exchange.



## فوجدار

*Faujdar.* The chief magistrate of a large district, under the immediate orders of the Nazim. Whenever a zameendar, or a collector of the royal or Jageer lands is disobedient, he shall endeavour to bring him back to his duty by fair words; and if they fail of producing the desired effect, he shall take down in writing an account of his proceedings, in the presence of the principal officers of government, and then inflict a proper punishment. If a number confederate together, let him fix his quarters near to their abode, and possess himself of their men and property by degrees, without hazarding a general engagement. For a service which can be effected by infantry, he shall not employ cavalry. He must not be precipitate in attacking a fort, but encamp his troops beyond the reach of its guns, and block up all the avenues thereto. He must be guarded against their nightly sallies; and he ought to provide a safe retreat for himself. Let him be careful that the troops are relieved regularly. When he has possessed himself of the strong hold of the rebels, he must act with fidelity in the division of the plunder, a fifth part of which he shall send to the royal exchequer; and if after making the division there be any remainder, that shall also be the property of the state. Let him pay constant attention to the horses and accoutrements of the troops. If a trooper be without a horse, his comrades shall provide him with one at their joint expence. If a horse is killed in battle, the trooper is to be mounted again at the expence of government. He must send regularly to the presence a roll of the troops who are present, and of

those who are absent. In all instances he must exert himself in carrying into execution the royal regulations.

فوجداري

*Foujdary.* The appointment, or a office of a Foujdar.

فرنگي

*Fringy.* A Christian. The Portuguese are generally known by this name in India.

فقير

*Fukeer.* A Hindoo cast of a religious order, there are a great variety of them : they are always in the character of persons collecting alms, and are frequently known to subject themselves voluntarily to extreme torture, in the hopes of appeasing an offended deity. They are in general a worthless set of villains, who, to obtain money from the credulous Hindoo, put on the appearance of religion, under the cloak of which they commit the greatest excesses.

فقيران

*Fukceraan.* Land bestowed upon Mohammedan fukeers, or mendicants, a provision. Fukceraan is likewise the chief magistrate of a district called a chuckla.

فلكر

*Fulker.* A revenue accruing from fruit.

فرنگ

*Furbung or Farbang.* A vocabulary or dictionary.

فصل

*Fussul.* Harvest ; crop.

فصل ربيع

*Fufful Rubby.* The first harvest of the year.

غلہ شد

*GHALLA MISLA.* The common produce of a slave's labour in proportion to age, sex, &c. for which (whatever description the slave be under) the master has a claim, exclusive of any other advantage daily, weekly, monthly, or annually, as he may have appointed.

گھاٹ or گھاٹ

*Ghaut.* An entrance into a country over mountains, or through any difficult pass. Also, a public ferry over any river, or a landing place where customs are usually collected.

گھاٹ باری or گھاٹ باری

*Ghautbary.* The duties levied upon boats at the ghauts and chokers.

گھاٹ والہ

*Ghautwalla.* The keepers or inhabitants of the Ghauts are so called. *Walla* signifies a fellow or person.

غضب

*Gbazb,* in its literal sense, means the forcibly taking a thing from another. In the language of the law, it signifies the taking of the property of another, which is valuable and sacred, without the consent of the proprietor, in such a manner as to destroy the proprietor's possession of it.

گہسی

*Ghee.* Clarified butter, which will keep good a long time.

غره

*Gboors.* A fine of 500 dirms, derived from the appellation generally given in Arabia to an infant, male or female slave, of that value.

*Gbur.* A house.

گہری

*Gburry.* A measure of time comprehending 24 minutes, but Europeans generally suppose its means an hour.

کل اندازی

*Gilandazy.* An embarkment of earth, with a ditch for the purpose of confining water on the lands, and to serve as a reservoir. This work takes place in Phagun, Chytc, and Byfack, in order to become firm before the heavy rains fall. When money is advanced for this purpose, in districts not farmed, half the amount only is recovered from the ryots. In settling a transfer of sums, advanced between an old and new farmer, the Khufrah, or daily account of the charges, compared with the receipts given by the workmen, are admitted in proof of the sums advanced; but the actual measurement of the work completed, is no rule whatever. These advances ought to be made by the farmer himself, and not by government, except when lands are held Khafs.

## گودون

*Godown.* A corruption from the Malabaric. A warehouse.

## گویتري

*Goiterce.* A gentoo incantation, which is taught the bramin at the time of investing him with the braminical thread.

## گولہ

*Gola.* A stone-house, the walls of which are generally raised of mud and thatched, for keeping grain, salt, &c.

## گوماشتہ

*Gomasteh.* A native agent, or factor. Also a temporary officer of a village, appointed by the person immediately in charge of the revenues of a district, as a check upon the other officers of the collections. Vid Banyan.

*Gong.* In the Persian language signifies a village.

## گنگ والہ

*Gong Walka.* A militia-man.

*Grab.* Name of a vessel, some of which are three-masted.

## گرام

*Gram.* A grain of the tare kind: horses are fed with it instead of oats. In the Bengal dialect the word signifies a village.

## گرام سیرام جمعی

*Gram Scram Jammee.* The arrangement of land servants for the business of the village.

## گرام تاکي

*Gram Tacky.* A tax on each house occupied by persons who hold but small portions of land.

## لنطه or کده

*Gundia.* A tax of the same nature in the Purneah districts, with Bhone.

## گندی

*Gundly.* A small salary taken from the ryots, on the occasion of the measurement and jumma bundy being made of those lands which are cultivated and managed by a zemindar; and when in consequence of their complaints, any part of these lands is given up to them; but this is not exacted by the head farmer from the Kutkinedar.

## گنج

*Gunge.* Market for grain. Agranary.

## ج. ۱۶.

*Gunge Bebar.* Pleasure boats annually prepared at Dacca, for the nuwaub at Moorshedabad, the expence of which was paid from the Nowarah Mehal.

## گنی

*Gunny.* A coarse sort of bags, wrappers, &c. used generally in the East. The materials from which

they are made grow in the greatest profusion in Hindoostan. If the gunny bags and wrappers were carefully preserved they might become a considerable article of trade, since they have been found of material service in the manufacture of paper. Paper made from these bags, many specimens of which have come within the knowledge of the editor, and some of which have been printed upon by him, might be made as substantial and durable as that which is generally used in England for printing.

سی محال

*Gushty Mehal.* A source of revenue arising from a tax levied on boats, in the different zemindaries, contiguous to the Khafs talooks. It is paid to the proprietor of these talooks, as a compensation for the removal of chookees stationed by him at the principal gunges in the neighbouring zemindaries, in order to entice the merchants to frequent his talooks. It was paid under the head of Baynom Mehal, till the time of Cossim Ally, when it was resumed and annexed to the jumma of the Khafs talooks.

کشت سلامی

*Gusht Salamy.* A tax gathered by the cauzees, when on a circuit through their districts. It was formerly a voluntary gift of the ryots; but since arbitrarily established as a due.

گجانی

*Gutchanny.* The imposition of goods on the natives, at an arbitrary price, or the rendering any one against his will responsible for the revenues of a spot of land.

# گتھانی or کٹھانی

*Guthany.* A tax levied by the zemindars from the ryots, to make up deficiencies of rupees of forts, which are received by the Shrofs in bags, without examination.

*Guz, or Ilabee Guz.* A measure used in Hindoostan. Formerly the guz was of three kinds, long, middling, and short. Each was divided into twenty-four equal parts, called Tefuj. A tefuj of the long guz was equal to the breadth of eight ordinary barley-corns; and a tefuj of the last measured six barley-corns. The long guz was used for measuring cultivated lands, roads, forts, reservoirs, and mud-walls. The middling guz served for measuring buildings of stone and wood, thatches, religious houses, wells, and gardens; and the short guz was employed for measuring cloth, armour, beds, palkees, chairs, carts, &c. In some other countries the guz consists of twenty-four tefujes; but they divide it after the following manner:—

12 Weheemahs	} make one {	Hebbah;
8 Hebbahs		Zerrah;
12 Zerrahs		Kitmeer;
8 Kitmeers		Nekeer;
6 Nekeers		Fetcel;
6 Feteels		Ful;
6 Mustard-seeds		Barley-corn;
2 Barley-corns		Hubbah;

or,

4 Tefuj	} make one {	Dang;
6 Dangs		Guz.



Others make the guz consist of twenty-four fingers, each measuring the breadth of six barley-coins, and each of the latter being equal to the thickness of six hairs taken from the mane of a Yabu horse. In some ancient books the guz is said to consist of two spans and two inches; and this guz was divided into sixteen equal parts, each of which was subdivided into quarters, called P'her; so that the p'her was the sixty-fourth part of a guz. Other ancient authors say the guz was of seven kinds: 1st, The guz sowdah, consisting of twenty-four fingers, and two thirds of a finger, which Haroon Resheed measured from the hand of one of his Abyssinian slaves. The nilometer of Egypt is made after this measure, which is also used for measuring cloths and buffings. 2d, The Kusbah guz, called also Aameh and Dowr, consists of twenty-four fingers, and was invented by Ebn Abyliclah. 3d, The Youtsey guz consists of twenty-five fingers, and is used at Baghdad for measuring buildings. 4th, The little Hasheemeeah guz, of twenty-eight fingers and a third, was invented by Belal, the son of Abeebirdeh; altho' some attribute it to Abu Musa Asharee. 5th, The long Hasheemeeah guz, of twenty-nine fingers and two-thirds, was invented by Mansoor Abbassy. Both the Helheemeeah guzes are called Guz Mullik and Guz Zeeadeeah, because Zeead, the adopted son of Abu Sofian, made use of them for measuring the Arabian Irak. 6th, The Omareeah guz, of thirty-one fingers, was invented by the Khalif Omar. Having added together the contents of the long, middle, and short guz, he took a third of the aggregate sum, and added four fingers to it. He closed both ends of the measure with

tin, and sent it to Hezeefeh, and Qisman the son of Hguif, in order that they might measure with it the Babylonian Irak. 7th. The Mamoonceah guz of sixty-nine fingers and a half, Maamoon Abassly invented and used it in measuring rivers, cultivated lands, and roads.

There was also formerly a guz consisting of twenty fingers, used for measuring cloths. The guz Meshet, according to some, was also of twenty-eight fingers, whilst others make it of different lengths.

Sultaun Secunder Loedee invented a guz in Hindoo-staan, consisting of the breadth of forty-one iscunderrees and a half, which was a round silver coin adulterated with copper: Hemaioon made it complete forty-two iscunderrees. This guz is equal to thirty-two fingers; but, according to some ancient authors, it was in use before the time of Loedee. Sheer Khan and Selim Khan, who abolished the custom of dividing the crops, and made a measurement of the cultivated lands, used this guz for that purpose.

Till the thirty-first year of the reign of Akber, although the guz of Akber Shah, consisting of forty-six fingers, was used as a cloth measure, yet the secunderree guz was employed for every other purpose. His Majesty taking into consideration the inconveniences arising from a multiplicity of measures, commanded that for all purposes there should be used only one guz, consisting of forty-one fingers, and named it the Ilahee guz.

کندربان

*Gurzerbaun.* An officer who collects the customs at the ferries.

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گیلنگ

*Gylong.* A priest.

حدیث

*HADDEES.* The sayings of Mohammed.

حاجت سیاب

*Hajet Scyab.* Revenues remitted from the district, either in bills or specie, and ready to be brought to account.

حاجت تجویز

*Hajet Tugtees.* Requiring investigation, or enquiry.

حجی

*Hajec.* One who has performed the pilgrimage to Mecca. Every person who is a true Mussulmaun ought to perform a pilgrimage to this place once, at least, in the course of his life.

حقری

*Hakerce.* An Indian carriage or cart is so called : it is usually drawn by oxen.

حکم

*Hakim or Hukim.* The governor of a city, judge, a king : also the government of a city.

حکم وقت

*Hakim Wakt.* The magistrate or judge for the time

( ۱۱۱ )

### حال بنجین

*Halbunjin.* An anticipation of the revenue, by bringing part of the next year's rents to the account of the present.

### هلداری

*Haldaree.* A tax on marriage, now abolished.

### حال حقیقت

*Hal Hukekut.* An account formed at the beginning of the year, from the jumma bundy and nuckul pottah, specifying the assul jumma of each ryot of a village, the different abwabs subsequently imposed, the increase or decrease of the rent, and the alterations occasioned by the ryots' changing their lands. This account, therefore, contains the whole revenue to be collected from the ryots, during the course of the year.

### حال شانا

*Halshana.* An officer appointed by the zemindar of a district to measure and mark out the land that each ryot possesses, and to collect the rents where they are paid in kind.

### حنفہ

*Hanifa.* One of the great or principal doctors, famous for expounding the law of Mohammed.

### حارم

*Haram or Seraglio.* A Mohammedan woman's apartment. The zenana. The haram is an enclosure of such immense extent as to contain a separate room for every woman, whose number sometimes exceeds five thousand.

They are divided into companies, and a proper employment is assigned to each individual. Over each of these companies a woman is appointed darogha. And one is selected for the command of the whole, in order that the affairs of the haram may be conducted with the same regularity and good government as the other departments of the state.

Every one receives a salary equal to her merit. The pen cannot measure the extent of the emperor's largesses; but here shall be given some account of the monthly stipend of each. The ladies of the first quality receive from 1610 rupees down to 1028 rupees. Some of the principal servants of the presence have from fifty-one down to twenty rupees; and others are paid from two rupees up to forty.

At the grand gate is stationed a mushreff, to take account of the receipts and expenditures of the haram in ready money and in goods.

Whenever any of this multitude of women want any thing, they apply to the treasurer of the haram, who, according to their monthly stipend, sends a memorandum thereof to the mushreff of the grand gate, who transmits it to the treasurer of the king's palace, and he pays the money. In payment of these demands no assignments are given, but only ready money.

An estimate of the annual expences of the haram being drawn out, the mushreff writes a draft for the amount, which is countersigned by the ministers of state, after which it is paid in a coin that his majesty has caused to be struck solely for this purpose. This money is paid by the grand treasurer to the paymaster-general of the palace; and, upon a written order being sent by the mushreff of the gate, it is distributed.

amongst the inferior paymasters of the haram, and by them paid to the different servants thereof. And this money is reckoned in their salaries equal with the current coin.

The inside of the haram is guarded by women ; and about the gate of the royal apartments are placed the most confidential. Immediately on the outside of the gate, watch the eunuchs of the haram, and at a proper distance are stationed the rajpoots, beyond whom are the porters of the gates ; and on the outside of the enclosure, the omrahs, the ahdecans, and other troops mount guard, according to their rank.

Whenever the begums, or the wives of the omrahs or other women of character, want to pay their compliments, they first notify their desire to those who wait on the outside, and from thence their request is sent in writing to the officers of the palace, after which they are permitted to enter the haram : and some women of rank obtain permission to remain there for the space of a month.

### حارگارس

*Harcarras.* Messengers employed to carry letters, and on business of trust ; they are commonly bramius well acquainted with the neighbouring countries ; they are sent to gain intelligence, and are used as guides in the field.

### حارول

*Harol.* The officer who commands the vanguard of an army, and sometimes it signifies the vanguard.

### حس حقیقت

*Hat Hukekut.* An account, specifying the affel and

abwab-jumma of the ryots, and the settlement of the revenue to be collected during the course of the year.

حويلدار

*Havildar.* An officer appointed by the zemindar of a district, to measure and mark out the land that each ryot possesses, and to collect the rents where they are paid in kind.

حويلي

*Havilly Lands.* The district attached to, and in the vicinity of the capital of a province.

or ہاٹ

*Haut.* A market kept on stated days: an occasional market

ہوا

*Hawa.* Literally, the air, is a derivative appellation; given by the funnies to the heyas. *Hawa* is likewise used to express the sensual passions, whence the *Abel Hawa* signifies sensualists, or epicureans.

حوالہ

*Hascalet*, in its literal sense, means a removal; and is derived from *Tabool*, which imports the removal of a thing, from one place to another. In the language of the law, it signifies the removal, or transfer of a debt, by way of security and corroboration from the faith of the original debtor, to that of the person on whom it transferred.

حضرہ

*Hazerab.* One of the heads in a hufabood account.

comprehending under it every existing source of revenue, as rents of lands actually occupied, taxes, customs, and every other article of profit really existing.

حاضر ضامن

*Hazeramin.* Bail for the appearance of any person.

ہبہ نامہ

*Hebab Nameh.* A deed of right.

ہبہ

*Hebba*, in its literal sense, signifies the donation of a thing, from which the donee may derive a benefit: in the language of the law it means a transfer of property, made immediately, and without any exchange.

• حیطوپدیس

*Heetopades.* Amicable instruction, are a series of connected fables interspersed with moral, prudential, and political maxims: this work is in such high esteem throughout the East, that it has been translated into most languages spoken there. It did not escape the notice of the emperor Akber: attentive to every thing that could contribute to promote useful knowledge, he directed his vizier, *Abul Fazel*, to put it into a style suited to all capacities, and to illustrate the obscure passages in it; which he accordingly did, and gave it the title of the Criterion of Wisdom: at length these fables made their way into Europe, and have since been circulated there with additions and alterations, under the name of *Pilpay*, or *Efop*.

ہجریہ

*Hejira.* The name of the year, according to which



the followers of Mohamed reckon their æra ; it commences from the flight of Mohammed from Mecca to Medina, July 16th, A. D. 622. See Appendix, No IV.

حد

*Hidd*, in its primitive sense, signifies obstruction : in law, it expresses the correction appointed and specified by the law, on account of the right of God.

حداد

*Huddad*. Mourning. A woman abstaining from the use of perfumes, or ornaments.

هدر

*Hidder*. Shedding blood, or permitting it to be shed, unrevenged.

حجر

*Hijr*, in its primitive sense, means interdiction or prevention. In the language of the law, it signifies an interdiction of action, with respect to a particular person, who is either an infant, or an idiot, or a slave ; the causes of prohibition being three, infancy, insanity, and servitude.

حربي

*Harbee*, in its literal sense, signifies an enemy ; the term extends to all mankind, except Mussulmauns and Zimmees, whether they be actually at war with the Mussulmans or not.

هكارة

*Hirkatrab*. A messenger or fi :

*Hirfunneh.* Sicca rupees of various years.

*Hissabdar.* A sharer or partner.

*Hiffaub.* An account.

*Hirz.* Custody is of two kinds ; 1. custody by place, that is, by means of such a place, as is generally used for the preservation of property, as a house, or a ship, 2. by personal guard.

*Hisanet.* The care of infant children.

*Hoodabundy.* The distributing a district into several small portions, under the charge of different persons.

*Hookab.* An indian pipe for smoking.

*Hookem Nameh.* A written order.

*Hoondee.* A bill of exchange.

*Hoonchywan.* Commission on bills of exchange.

## حوالدار

*Howaladar.* A landholder, inferior in rank to a talookdar. He holds his lands on a fanned, either hereditary, or resumable at pleasure; he is subject to his proportion of the increase, or decrease, that may be put upon the district.

## حوالہ

*Howalay.* A deposit of property in full confidence.

## حقیقت جمع

*Hukekut Jumma.* An account specifying the revenue in all its branches.

## حق التحصيل

*Huk ul Tehseel.* The sixth of the actual collections, allowed in Behar, to the person in charge of them in lieu of all expences whatever, attending the making of them; whereas the actual charges of collection, are from 6 to 8 per cent only.

## الحکم

*Huk ul Hukm.* A patent, or order, under the seal of the vizier, with these initial words: "According to command." An official confirmation under the seal of the Vizier, enforcing obedience to the emperor's firman.

## ہست و بود

*Hustubood.* The present state of the revenues, compared with former years. A rent-roll, either of a grand division, or of lesser districts. An imaginary computa-

tion, or arbitrary valuation, which the custom of the country has established.

### حضورى .

*Huzzoory.* The presence ; applied, by way of eminence, to the emperor's court. According to the polite usage, it is now applied to the presence of every Nuwaub, or great-man.

### حضورى

*Huzzoory.* The privilege of paying the revenues immediately to government. This indulgence was originally confined to zemindars and chowdries, but latterly has been extended to talookdars also, who used to pay through the medium of the zemindars, in whose districts their talooks were situated.

### حضور نویس

*Huzzoor Nawees.* A secretary who resides at court, and keeps copies of all firmauns, orders, or letters.

### جفتیر

*JAFFEER.* One of the imaums, to whose opinion, in many particulars, the sunnies themselves pay the greatest regard.

### جاگیر

*Jagbeer, or Jaygbeer.* An assignment of a part of the revenues of the state, to the superior officers of government, or for the support of individuals, or of particular establishments. They are either *mushroot*, or *guire mushroot*, that is conditional, or unconditional. The grant of the former specifies certain

services to be performed by the person upon whom it is conferred, and is usually given to officers of government, to be held by them whilst in office, but resumable on their office being vacated. They are also frequently allotted to persons for their military services. An unconditional Jagheer does not specify any services to be performed. In Behar, the jagheers are almost universally of this kind. The grant was made under the seal and signature of the vizier, for a certain number of daums, and the names of the pergunnahs, and the amount receivable from each, were particularized upon the back of the grant. The dewan of the province, on the part of the king, gave a sunned mutauluk, or grant corresponding with that of the vizier. In this was specified the number and names of the villages appropriated for the discharge of several quotas of rent, receivable for each pergunnah. The nazim, or viceroy of the province, then issued a perwannah gozauhit, or order of delivering up to the proprietor the lands, as particularized in the mutauluk sunned of the vizier. Such a jagheerदार is entitled to all the financial regalities of his jagheer, not only the crown rent, but all the subsequent subahdary assessments, and additional receipts of annual rental, besides inferior local jurisdiction, with ordinary zemindary perquisites. Jagheers are neither alienable nor hereditary; but on demise of the proprietor revert to the government. It is for this reason they are always conferred under the authority of the vizier, and not under the royal seal. Whilst the constitution of Delhi remained entire, the establishment of the Nazim Dewan, the Foujdars, and all the great officers of state, the charge of maintain-

ing a fleet of armed boats at Dacca, to repel the attacks of the Muggs, the artillery, and all the principal departments of government, were provided for by assignments of the revenue of particular tracts of land, which were called from that circumstance jagheer meahals. The zemindars in whose territories they were situated were allowed a proportionate reduction in their jumma : but of late years, as the several nuwaubs gradually threw off their subjection to the emperors, the system of jagheers has fallen into disuse, and there are not at present more than two or three instances of their existence in the Bengal province. The word *Jagheer* is derived from the Persian *jau*, a place, and *gurifun*, to take.

• جاکیر اشتم •

*Jagheer Asham.* Lands granted for the support of troops.

جاکیر سربار

*Jagheer Sirbar.* The jagheer of the government of the nazim.

جاکیر خدات

*Jagheer Zat.* Lands for private maintenance.

جاکیر دار

*Jagheer dar.* The holder or possessor of a jagheer, see Appendix, No III.

جہیز

*Jahiez.* Vestment, or furniture of any kind, which bride brings to her husband's house : paraphernalia.

جايف

*Jaifa.* A stab, or wound, penetrating into the cavity of the trunk, from the breast, the belly, or the ribs, or from the neck into the gullet; and if it penetrates quite through from side to side, it is accounted two stabs, and 'two-thirds of the fine are accordingly due for it.

جاكندار

*Jakendar.* An assorter. An officer belonging to the Company, who affixes the price on each piece of cloth in the cottas.

جام

*Jama.* A kind of gown worn by the eastern nations,

جار ملاسق

*Jar Molafik.* The person whose house is situated at the back of that which is the object of Sheffa, having the entry to it by another road.

جايداد

*Jaydaad.* Asset, fund, or source; hence applied to signify the ability of any district or province, in respect of its revenue.

اباق

*Ibbak.* The absconding of slaves.

جيد

*Jeed.* Pure money of the current fanding.

نمیدار

*Jemidar.* A black officer, who has the same rank as lieutenant in the Company's forces.

جنایہ

*Jenayut*, in the language of the law, is a term expressive of any prohibited act committed either upon the person or property. In the practice of lawyers, it signifies that prohibited act committed upon the person, which is called murder, or upon a part of the body, which is termed wounding, or maiming.

جنابات

*Jennajaut.* Every individual, or particular.

جریب

*Jereeb.* Measurement of land. In law books of authority it will be found, that the jereeb is sixty square royal *zeraas* or *guz* :

6 Barleycorns in breadth,	} make one	{	Finger,
4 Fingers,			Kubzeh, or fist.
6 Kubzehs,			Common guz
7 Kubzehs,			Royal guz, or zeraa.
60 Royal guz,			Jereeb

The Beegah or Jereeb are names applied indifferently to the measure it self, as well as to such a quantity of land. It consists of 3600 square guz. If a piece of ground be unequal in length and breadth, it is brought into square measure.

20 Unswanfeh	} make one	{	Pitwanfeh ;
20 Pitwanfeh			Tifwanfeh ;
20 Tifwanfeh			Bifwanfeh ;
20 Bifwanfeh			Bifwah ;
20 Bifwah			Beegah.



All the divisions below the *tifwanseh* are imaginary.

No revenue is required from nine *biswanseh* ; but ten *biswansehs* are accounted one *biswah*. Vid. *Ayecn Akbery*, edit. 8vo. vol. 1. p. 284.

## جریب امین

*Jereb Ameen.* A land surveyor, or measurer.

## جریبانہ

*Jerebana.* A taxation on inhabitants, for defraying the changes of measurement.

## جزیہ

*Jezia.* A poll-tax, formerly levied on all who were not Mohammedans ; especially the *Hindoo*s.

## احرام

*Ibram*, is the period during which the pilgrims remain at Mecca. They are then subject to a number of strict regulations, and are particularly enjoined to refrain from all worldly pleasures.

## احتکار

*Ibtikar*, in its literal sense, signifies the laying up of any thing ; and in the language of the law, the purchasing of grain, or other necessaries of life, and keeping them up, with a view of enhancing the price.

## جر

*Jirr.* Dragging the offender to the door, and exposing him to scorn.

اجاره

*Ijarab.* A farm.

اجاره دار

*Ijarabdar.* A farmer of the revenues.*Ikbrab.* Compulsion.

اقرار

*Ikbrar*, in the language of the law, means the notification, or awoval of the right of another upon one's self. The Person making such acknowledgement is termed *Mookir*. The person in whose favour the acknowledgement is made is termed *Mookir tee bov*, and the thing which is the subject thereof is termed *Mookir ba bee*.

اختيار

*Ikbtear.* Option.

امام

*Imaum.* By the rightful Imatum is understood, a person in whom all the qualities essential to magistracy are united, such as Islamism, freedom, sanity of intellect, and maturity of age, and who has been elected into his office by any tribe of Mussulmauns, with their general consent.

امام باري

*Imaumbary.* A price illuminated at the festival of Mohurrum, where the shrines of *Imaum Hassan* and *Hossein* are represented and worshipped.

## جعل

*Joal.* A reward of 40 dirms, to which a person is entitled, for having seized and brought a fugitive slave from the distance of three days journey and upwards, and delivered him up to his master.

## جعار

*Joar.* A general massacre of the women and children, which is sometimes performed by the Hindoos, when they cannot prevent the enemy from taking the town : a place is filled with wood, straw, oil, &c. where the victims are enclosed, and it is set on fire.

## جوئدار

*Joedar.* A cultivator, or husbandman.

## استبرا

*Istibra.* Waiting for the purification of women.

## استيلاد

*Isteelad,* signifies a man having a child born to him, of a female slave, which he claims or acknowledges, as of his own begetting; and the mother of such a child is termed an *Am-walib*.

## استحقاق

*Istebkak.* Claim of right, preferred by others, to the subject of sale.

## استهلال

*Istehlal.* The noise made by a child at its birth.

ار

*Istemrar.* A rent not liable to alteration.

اسعفا

*Isteyafab.* A deed of resignation

استدانة

*Istedanet.* Desiring to borrow; in its common acceptance, it signifies contracting debt in behalf either of one's self, or of another.

استصناع

*Ist-se-na.* A requisition of workmanship.

بستقلالي

*Istuklalee.* Confirming in possession.

عتاق

*Itiak,* in its primitive sense, implies power: in the language of the law, it signifies a power by effect, existing in a man, which endows him with competency in evidence, and also in authority (such as magistracy, and so forth) enabling him to act with respect to others, and to repel the acts of others, with respect to himself, in consequence of the extinction of his bondage.

جک

*Jug.* A sacrifice which is celebrated by pitching a tent on a select spot of ground, and making a fire there; ghee is then poured on the fire, and prayers are at the same time offered to their deities.

## جمبووہیپ

*Jumbo Deep* or *Jumnodeep*. the world : it is a Shan-  
scrit word, and particularly signifies India : it is derived  
from *jumboo* or *jumbok*, a jackal, and *deep*, any large  
portion of land surrounded by the sea. See *Deep*.

## جمع

*Jumma*, is the amount of assessments on any particu-  
lar branch of revenue. When applied to land, it means  
the amount of revenue assessed upon it, and is of two  
kinds, viz. *Assul jumma*, which means the original  
assessment made by Turul Mul, the Dewan of Beugal,  
under the emperor Akber, on an actual measurement  
and valuation of the lands ; and *abwaub jumma* which  
means the amount of subsequent taxes imposed by Jas-  
fier Khaun and his successors, to the present time, on the  
*jumma* of Turul Mul, which continued till his (Jaffier  
Khaun's) time with little variation, either in the  
amount of assessments, or mode of levying them. *Jum-  
ma*, when applied to the customs, or to any other va-  
riable source of revenue, signifies the amount expected  
to be realized from them, or the amount at which they  
are farmed out.

## جمع ابوا

*Jumma Abwaub*. Rent of land, fixed at a subsequent  
period to the time of Akber.

## جمع اصل

*Jumma Assul*. See *Assul Jumma*.

## جمع بندي

*Jummabundy.* A rental containing an account of the jumma, as well as of the land. It specifies, First, the name the ryot : 2dly, the quantity of land which he holds : 3dly, the crop which it produces : 4thly, the rate per beegah ; and 5thly, the total annual rent of each ryot. As a new measurement does not take place every year, this account is annually liable to considerable changes. Thus if one ryot relinquish a portion of his land, and another takes it, or lies uncultivated, in either case it will occasion an alteration in the original jumma-bundy. This account, although so very useful, is not kept in every part of the country ; the want of it, however, is in some measure, supplied by means of the Kercha.

## جمع دیہاتی

*Jumma Debaity.* The nett estimated amount of the revenue of the whole dheer or turruff.

## جمع خرچ

*Jumma Kherch.* Account of receipts and charges.

## جمع مفصل

*Jumma Mofussil.* The aggregate amount of the different sources of revenue, whether rent or custom.

## جمع

*Jumma Musjid.* The great mosque.

## جمع پرگناتی

*Jumma Pergunnatty.* The nett estimated amount of the revenue at the pergunnah cutchery.

## جمع واصل باقى

*Jumma Waffil Bakı.* An account of the rental, collections, and balances of any district or province.

## جمع زميندارى

*Jumma 'Zemindary.* The nett estimated amount of the revenue of a zemindary.

## جنگل

*Jungle, or Juggul.* A wood; wild country; waste ground; high grass, or reeds.

## جنگل برى

*Jungle's boory.* Clearing of jungle.

## جزية

*Jzyzeb.* The capitation tax.

## قبالة

*KABALA.* A bail bond. A bill of sale.

## كفالة

*Kafalat.* Bail.

## كفاية بالدرك

*Kafalat Bel Dirik.* Bail for what may happen.

## قفيز

*Kafcez.* A measure containing about 60 pounds

## قفيز طحان

*Kafeez Teban* Hiring a person to grind wheat into flour, in consideration of a measure of flour for his hire.

ر

*Kabar.* The *Kabars* or Bearers are natives of Hindoostan, who carry astonishing burdens upon their shoulders over the most uneven ground. They also carry palekees, sukhasens, chowdowles, with such an even pace, that the rider is hardly sensible of the motion. The best are those of the Deccan and Bengal; and there are also many good ones in the northern soobahs. Several thousands do service at the palaces.

## • کلال خانہ •

*Kalel Khanah.* A duty paid by shopkeepers who retail spirituous liquors; likewise the place where they are sold.

## کال تودہ

*Kuk Todda.* A heap of fine mould, well sifted, and beat strongly in between two stone walls. It is five feet high, three feet thick, and the front of it is very smooth and even, it being beat with a heavy trowel. One who is well skilled, can shoot his arrow into it quite to the head; whereas one that shoots ill, (be he never so strong,) cannot put a third part in. The arrows for this exercise, have the iron part quite round, about four fingers long, of the size of a reed, until near the point, where they are somewhat thicker, from which part they taper gradually to



a sharp point. The length, from the thickest part to the point, is from three quarters to one inch.

### قنات *Qanat*

*Kanaut.* Kanauts are walls of cotton cloth, which are always pitched round the tents of those who can afford them. The principal chiefs have them, enclosing a ground of great extent. They have a very splendid appearance.

### کندایرپ

*Kandayrub.* One of the five superior modes of marriage among the Hindoos. It is when a man and woman exchanges necklaces or strings of flowers, and both make agreement in some secret place.

### جمعه خارج جمع *Athariy Juma*

*Karige' Juma.* Alienated from the rental. The term is used to express free lands in general.

### کورپی

*Karory, or Croory.* An officer of government, who, for a commission, or a fixed salary, makes the collections of a district.

### گہاٹ باری or گہاٹ باری

*Katbarry, or Gbautbarry,* Duties levied on boats, at the chokees and ghauts.

### کفایتی ہست و بد *Kufaytee*

*Kefyaty Hustubqd.* An abwabs assessed by Cossim Ally Khaun, on the districts of Beerbhoom and Dinegopore, from an actual valuation of their resources.

## کٹایتی فوجداری

*Kesety Foujdary*, An abwab first brought to credit of government by Collim Ally Khaup, though long before collected from the frontier provinces by the Foujdars, to whose management they were entrusted. The proportion of what was levied on Pooneah, was Rs. 15,23,725 ; but the aggregate of Bengal was Rs. 36,74,239.

## خلعت

*Kellaut*. A dress given to a person invested with a new office, or as a token of confirmation in that he holds. This dress of honour is likewise presented, by men of rank to visitors of distinction, but it is generally in pieces, and not made up ; the number of pieces and their quality are in proportion to the rank of the persons to whom they are presented ; sometimes it is sent as a present.

## قرار کمی

*Kerarcumtee*. A decrease in the jumma of the ryots.

## قراط

*Kerat*. A carat, the 20th part of an ounce.

## قریہ

*Keriah*. A parish or village.

## کرکچ نمک

*Kerkutch Nimuk* Foreign salt, imported from the east, and from the northward.

قرضدار

*Kerzdar.* A borrower ; a debtor.

قرض خواه

*Kerzkba.* A creditor.

خالص

*Khalsab.* The exchequer, or royal office for the collection and receipt of the revenues, and for the determination of causes relating thereto.

خمر

*Khamr.* Wine in particular, and all strong liquors in general.

خان

*Kbaun.* Literally this word signifies Lord or Noble. In Persia, it is applied to a prince or governor of a province ; but in Hindoostan it signifies the lowest order of Mogul nobility. It is a title conferred by the king of Delhi, for which, according to some, it is supposed the person maintains 250 horse soldiers, of which he is the commander for the king's service. It is likewise a general appellative to distinguish the Patans, and given to every man of rank.

خان خانان

*Kban Kbaun.* Lord of lords ; a title.

خانه باري

*Kbanebbary.* A family house.

## خانسمانی

*Khasumaune*. The department which generally includes every expence belonging to the household.

## خانگی محال

*Khangee Mehal*. Places for prostitutes.

## خارج جمع

*Kharij Jumma*. Land separated from the revenue, and sold by the zemindars. It is hereditary, and consequently alienable by the holder of it, either by deed, gift, or otherwise.

## خاص

*Khas*. Lands, the rents of which are not leased out, but collected immediately by the officers of government, appointed for that sole purpose.

## خاص تعلق

*Khas Talook*. Lands exclusively belonging to government, from the original proprietors having died without heirs. Jaffer Khan, when nuwab, having composed a collection of these lands, in the vicinity of Moorthedabad, which he afterwards enlarged by encroaching upon the lands of the neighbouring zemindars, settled them upon his son Sirfraz Khan. They have ever since been considered the more immediate tenure of government, being held by, and rented of it, by every succeeding nuwab.

## خاص نویسی ابواب

*Khas Naveesee Abwab*. Sundry separate articles of

collection, from which the nuzzar of 4079 gold mohurs, annually sent to his majesty, and the princes, of rare productions of Bengal, sent to court, were defraying; afterwards these articles were consolidated into a tax, added to the jumma.

### خاص نویسی

*Khafs-Naveefee.* The most ancient subahdary assessment, instituted by Jaffer Khan, as a fund for the payment of the fee exacted by the Khalsch Mutfuddies, from the zemindars, at the renewal of their annual leases; it derives its etymology from two Persian words, signifying special writers, or accountants.

### خصومت

*Khaffoomut.* Litigation.

### خام آمدنی

*Kbaum Aumdany.* Gross receipts of revenue in rupees of fort.

### خزانہ نمک

*Khazaneb Nimuk.* The value of salt delivered to government by the zemindars of districts, which pay their revenues in kind, and where this article of produce is greater than any other. The word khazaneeb is used in contradistinction to the word teekah, which only applies to the rents of the salt works of such districts as yield but a small quantity of salt in proportion to the grain, or other produce. In the Khazaneh district the zemindar used to engage to deliver to govern-

rent the whole quantity of salt that his lands were supposed capable of producing, on receiving in advance, or on being credited to the amount of his land revenue, the charge of manufacturing it at a fixed rate. The difference between the prime cost so fixed, and the actual value of the salt when manufactured, composed the fund from which the revenues of the district were discharged. From 1772 to 1777, the whole of the salt of Bengal, whether teekah or khazaneh was manufactured on account of government, by the zimindars or farmers of the revenue, or by contractors, who stipulated to deliver a certain quantity from their districts, at a fixed rate; in case of an excess in the quantity, they received a premium; in the event of a deficiency, they forfeited a penalty. The contractor paid the usual rent or hire of the teeka salt works; but the khazaneh ones were exempt from any rent. In the former, the price of manufacturing the salt was advanced from the treasury; in the latter, the farmer or zemindar was credited in his accounts for the amount. The salt thus manufactured, on account of government, was sold to merchants; and the difference in the price yielded a considerable revenue.

خزانچی

*Khazanchee.* A treasurer.

خزانہ

*Khazaneh.* The public revenue; treasure.

خیشی

*Kbeebab*. Poor land, and which produces only cullai, and of this but one crop per annum.

کپیل

*Kbeel*. Waste land, newly brought into cultivation.

خراج

*Kberaj*, is of two kinds, *Mokoffimeb*, and *Wuzcefeb*, which last is called *Mokateb* and *Mowruzzeff*.—*Kberaj Mokoffimeb* is a share of the produce, 5th or 6th, for example, which is taken by government, and which like *usber*, depends on the produce of the land, and not on the personal ability of the cultivator; and therefore if a person, notwithstanding his ability, doth not cultivate land, the *kberaj* is not demandable.—*Kberaj Wuzcefeb* implies, that the proprietor of the soil is responsible for something, and which depends upon his possessing the means of deriving advantage therefrom; on which account, this kind of revenue is due once every year, whether the proprietor cultivates the land once or several times: whilst on the contrary, *kberaj mokoffimeb*, like *usber*, is regulated by the number of crops: so that *kberaj mokoffimeb* is like *usber*, in that both depend upon the produce of the soil, the only difference between these being in the article of charges.—*Retb*, includes cucumbers, gourds, badinjans, and such kinds of vegetables: sugar-cane has also sometimes been included in this class.—*Nakbeel Mettusil*, or clusters of palm trees, is when they are placed so close together, that there is not possibility of cultivating the land; and

on the same principle, if palm trees are situated on the sides of land, and the intermediate land is sown, in that case the dates will not be subject to *kberaj*.

خرچ

*Kbercbab*. An account current of each ryot, specifying on the right side of the page, the particulars of his jumma as contained in the Hal Hukekut, and on the left the sums he has paid, with the dates of the payment.

حریف

*Kbercef*. The first crop in the year, consisting chiefly of rice, which is sown in Byfaak, and gathered in Bahdoon.

خلاص

*Kbilas*. Release.

خودکاشت زمین

*Kbodkashf Zemeen*. Land cultivated by ryots residing on the spot.

خمر مهال

*Kbomer Mehal*. A branch of revenue arising from the sale of arrack and other spirituous liquors.

خلع

*Kboola*, in its primitive sense, means to draw off, or dig up. In law it signifies agreement entered into, for the purpose of dissolving connubial connection, in lieu of a compensation paid by the wife to her husband, out of her property.



## خلطین

*Kboolteen.* Water in which dates have been steeped, mixed with that of raisins, and boiled together until they ferment and become spirituous.

## خنثی

*Kbooufa.* An hermaphrodite.

## خاص : بحر

*Kbofs Baybar.* A royal fleet of boats, used to be sent to his majesty annually, the expences of which were defrayed from the Nowarah Mehals.

## کدی

*Kbuddy.* The plantain tree; the slips are put into the ground in Alfär and Savon, and they produce fruit in 12 months, after being planted; they require a moist but not a very wet soil.

## خلوت صحیح

*Kbulwut Scheeb.* Complete retirement, *solus sola*, where there is no legal or natural impediment, to the commission of the carnal act in marriage.

## خوروپوش زمین

*Kburouposh Zemeen.* Lands appropriated for the maintenance of zemindars and landholders.

## قرض

*Kburuz.* Money borrowed on interest.

## قبوض خواہ

*Kburruzka.* A creditor.

## خیانت

*Khyanat.* Treachery ; dishonesty.

## خیلہ الشرط

*Khyar us Shirt.* Optional condition. In contracts of sale there are five different options : 1. option of acceptance ; 2. optional conditions ; 3. option of determination ; 4. option of inspection ; 5. option from defect.

## خیرات

*Khyraut.* Land given in charity, principally to Mussulmauns ; it is by custom hereditary and alienable.

## قبلہ

*Kibleh.* That part to which people direct their face in prayer ; especially Mecca.

## قلعہ دار

*Killadar.* The commander or governor of a fort.

## کلیدار

*Killedar.* A petty officer, having ten pagodas for his monthly pay. These officers were frequently promoted, by Tippoo Sultaun, to the office of Meer Sud-door (superintendent-general of forts, &c.) By such ridiculous promotions as these Tippoo Sultaun is said to have given umbrage to many of the great men of his country.

## کراہیت

*Kirabeyut.* Abomination.

قربان

*Kirban.* Sacrifice.

قسام

*Kissamut.* The administration of an oath.

قسم

*Kissim.* By *kissim* is understood the equal partition of cohabitation, which a husband is required by law to make among his wives, when he has a plurality of them.

قسمت

*Kissmut.* A division, particularly of inheritance. When any part of a *pergunnah* is transferred, from one *zemindary* to another, each part is called a *Kissmut Pergunnah*.

قسمت پر گنه

*Kissmut Pergunnah*, are reckoned by *annas*, or sixteenths.

قسط

*Kist.* The amount of a stated payment; instalments.

قسط بندی

*Kisfbundy.* An agreement for a stated payment of a sum of money, to be discharged at several times. When applied to the revenues, it means an account of the monthly instalments, by which the annual rents are to be paid. The *jumma* is thus divided into 12 equal parts, but as the payments must be regulated by the harvests, the equal proportion or monthly rents are

broken into 4 months : thus, Bylaak  $\frac{1}{4}$  month, Jayte  $\frac{1}{4}$  month, Affar 2 months, &c. In some places taxes are imposed by adding a month's or half a month's rent to the jumma. In such cases it is not uncommon, from the accumulation of taxes, to find that the whole 12 months contain nearly double the jumma ; and of course, that there is as much collected in 12, as there ought to be in 20 months.

### کتاب حکمی

*Kitaub Hookmee.* The letter of one *cauzee* to another, which is a transcript of real evidence.

### کتابت

*Kitabut*, in its literal sense, signifies a slave, purchasing his own person from his master, in return for a sum to be paid out of his earnings. In the language of the law, it signifies the emancipation of a slave, with respect to the rights of possession and action (in other words, the conveyance or appropriation of property) at the time of the contract, and with respect to his person, at the time of his paying the consideration of *Kitabut*.

### کونکورتکی زمین

*Koonkortcky Zemecn.* Lands granted for the support of the families of persons who have met with an untimely death.

### کوسوماکارہ

*Koosoomakara.* The season of flowers, otherwise called *Vasant* : the two months between the middle of March and May. The Hindoos divide the year into six *rectoos*,

or seasons, of two months each, which are thus denominated; *Seefar*—Dewy season, *Heemant*—Cold season, *Vasant*—Mild (spring), *Greeshma*—Hot season, *Varsha*—Rainy season, *Sara*—Breaking (up of the rains).

خور و پوش

*Koroposh.* An allowance to zemindars for maintenance.

کورک

*Kouruk.* When the king's women in Persia go out any where, a number of men go beforehand to those places through which they are to pass, in order to signify the same, that nobody may appear there. The women are guarded by armed eunuchs, and sometimes by a body of soldiers at a distance, who, if they find any man or boy in the way, will kill him, or at least drub him very severely; and this is called *Kouruk*.

کیال

*Koyal.* A weighman.

کیالی

*Kyalce.* Fees for weighing.

کرور

*Core, or Crore.* One hundred lacks, or 10 millions.

قبا

*Kubbaleh.* A bill of sale.

خبر سلامی

*Kubber Salamy.* A consideration or due, paid to the .

seminar by the Mohammedans, for his allowing them to dig a grave for their deceased relations.

کفیل

*Kuffiel.* A security.

کلیان

*Kullean.* Small quantities of land left uncultivated, for the purpose of laying grain upon it, at the time of harvest, in order to its being thrashed.

کلمہ

*Kulma.* The Mohammedan confession of faith : " There is no God, but one God, and Mohammed is the prophet of God."

کمبر کشاہی

*Kummer Coshaby.* An exaction made by peons, placed in restraint over any one, for permission to pull off his clothes, and perform the ordinary functions of life.

*Kunz.* Treasure, or other property, buried in the ground.

کھرا نی

*Kyrauny.* A deduction made by the officers, in charge of the collections from the gross receipts of revenue, over and above the established batta.

کرٹ کتانہی

*Kurp Cootanny.* Presents made by the ryots, on estimating the quantity of cotton on their lands.

## قرض

*Kur:* A loan of money.

## حوشباش

*Kush bash.* Persons who enjoy lands rent-free, upon condition of serving the government in a military capacity when called upon. The term is also extended to people of middling circumstances, who do not cultivate their lands themselves, but hire servants to do it, while they hold other employments.

## قصور

*Kusoor.* The allowance on the exchange of rupees, in contradistinction to batta.

## کتکندار

*Kutkeendār.* An under renter, who takes in farm a portion of a district, at a fixed annual sum from the head farmer, or zemindar, who has himself engaged for the revenues of the whole district payable to government. *Kutkeena* signifies a sub-lease, or under farm.

## قتل عمد

*Kutl amd.* Homicide, by misadventure.

## قتل قایم مقام بخطا

*Kutl Kāyem Mokam ha Kbota.* Homicide of the same nature as that by misadventure.

## قتل بالسبب

*Kutl ha Subbub.* Homicide by an intermediate cause.

## قضل باش .

*Kuzzel bash.* An order of soldiers among the Persians, as the janizaries among the Turks. The word signifies, in the Turkish language, red heads; they were so called from the red caps, which they wore when first instituted by Shaikh Hyder, father of Shah Ismael first king of the Sephy family.

## لاضرع

*LACKHERAGE.* Lands that pay no revenue.

## لعان

*Laan.* Imprecation. In the language of the law it signifies testimonies confirmed by oath on the part of a husband and wife, (whose testimony is strengthened by an imprecation of the curse of God, on the part of the husband, and the wrath of God on the wife,) in case of the former accusing the latter of adultery.

## لك

*Lack.* One hundred thousand. This term is usually applied to money; as, a lack or 100,000 rupees, which supposing them standard, or siccars, at 2s. and 6d. amounts to 12,500l. sterling.

## لا دعوي

*Ladavee.* A release or acquittance from any demand. A quit claim.

## لقيط

*Lakeet.* A foundling.

## نه لا كلام باقى

*Laklaum Baky* Undisputed balance.



لاوارث

*Lauvaris.* Heirless; having, or leaving no heir.

لاوارث محال

*Lauvaris Mehāl.* A branch of revenue arising from persons dying without heirs.

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*Lockta*, signifies property which a person finds lying upon the ground, and takes away for the purpose of preserving it in the manner of a trust. The terms *Lakeet* and *Lockta* have an affinity with respect to their sense, the difference between them being merely this, that *Lakeet* is used with regard to human species, and *Lockta* with regard to any thing else. Foundling, stray, trope.

لوت

*Lout.* Rupees that are defaced by constant use.

لنگر خانہ

*Lunger Khanb.* An hospital, or house, for the entertainment of the poor and indigent.

معزول

*MAAZOUL.* Dismissed from office.

مدرسہ

*Madressab.* A public feminary for the promotion of Mohammedan literature.

مفقود

*Mafkood*, in its literal sense, means, lost and sought. In the language of the law, it signifies, a per-

son who disappears, and of whom it is not known whether he be living or dead.

مہاجن

*Mahajin.* Shop-keeper, or trader., A banker.

مہال

*Mahal.* (Mehal). Literally, a place. \* Any land, or public fund producing a revenue to the government.

مہاللات

*Mahalaat.* The plural of *Mahal*.

مہال سراي

*Mehal Serai.* The women's apartment. It is also called Haram, (that is, prohibited or unlawful, with respect to men,) and in Turkey, Seraglio.

محاسبہ

*Mahasba.* Adjustment of accounts.

مہایات

*Mabayat*, in the language of the law, signifies, the partition of usufruct, and it is allowed, because it is frequently impossible for all the partners to enjoy together, and at one time, the use of the thing held in partnership.

محالدار

*Mahalledar.* An officer under the cutwal, to prevent crimes and abuses.

مہجور

*Mahjoor.* An inhibited slave.

ماہواری

*Mahwarry.* Monthly.

محبوب

*Majboob.* A complete eunuch.

مکار

*Makar.* A person whose business it is to let horses, camels, &c. to hire.

مکروه

*Mak Rook,* is the participle passive of *Kutba*, to abominate. This word is frequently used in a milder sense, and may relate to any thing improper or unbecoming.

مال

*Mal.* Personal estate, or effects.

مالیہ

*Malecut.* Worth; the quality or being or constituting property.

مال خانہ

*Mal Kbaneh.* A treasury, or store-house.

مالکذاری

*Malguzary.* The public revenue, consisting, in Bengal, chiefly of land rents. The proportion taken by government has, consequently, always been very large, when compared with the land tax of states, where policy has pointed out various other modes of taxation, apparently less burthen some to the subject,

and which raise a revenue, in a manner imperceptibly, from those who pay it.

مالک

*Malik.* The master, or proprietor.

مالکانہ

*Maliconna.* Certain perquisites, or per centage, allowed to the zemindar, on the jumma of his lands.

مالواجب

*Malwajib.* Revenues, rents, dues.

مالواجب سرکار

*Malwajib Sircar.* The government's rents, or dues.

مال ضامن

*Malgamin.* Security for money. A security taken, by government, from the zemindars and farmers of the revenue, for the punctual performance of their engagements. If the zemindar has the management of his own lands, and falls in arrears, government must call upon the security for payment, and he, on his part, must recover the amount from the sale of the zemindary to the best bidder, provided no written agreement exists between them to the contrary; in that case, the agreement must be observed. The sale of the zemindary, however, shall be a full release to the zemindar, although the produce of it be not sufficient for the entire payment of the debt. If a zemindar pacts his rights with punctuality, the security cannot take upon himself the management of his lands; but if he fails in the pay-

ment of half of any kist, government may dispossess him of the management, and allow a subsistence of ten per cent. on the nett jumma, and his inheritance will still be answerable for the payment of the stipulated revenue, because, though released from the management, he is not released from his engagements. The security, however, cannot take possession by his own authority, but must obtain the sanction of government. If in the event of the security's being invested with the management of the zemindary, a balance should accrue, previous to a sale of the zemindary, an examination must be made into the accounts of the security, as the zemindar cannot be responsible for the security's embezzlements, during his management of the lands; should government have greater dependence on the zemindar than on the security, and consequently not allow the security to take upon himself the management of the lands on the zemindar's failure in his kists, the security must then be considered as released from his engagement.

معامله

*Maamelut.* A compact of gardening. Vid. *Mosakat.*

مانازل ملازمه

*Manazil Molazima.* Adjoining tenements, or such as are in the same house, one part of them being contiguous to another.

منازل متباینه

*Manazil Metbayana.* Apartments not adjoining, in distinction to *Molazima.*

## منقول

*Mankool*, comprehends every species of personal property.

## مانجن

*Manjan*, or *Manjon*. A tax or imposition, levied by the officers of the chokies, or ghauts, as a perquisite for themselves or zemindars.

## مروچه ہلداری

*Marocba Holdary*. Taxes on marriage

## مشہ

*Masbay*. The tenth part of a gold rupee. One twelfth of an ashrofy.

## ماشلوار

*Mashkavar*. Monthly accounts.

## مشیت

*Masbeent*. Will, intention.

## متاع

*Mata*. Personal chattels.

## متعہ

*Malat*. A present bestowed upon a woman divorced from her husband.

## مغافی

*Manfee*. Lands, the rents of which, payable to government, are remitted in perpetuity to the holder.

مال

*Maul.* Revenue arising from permanent and fixed sources, such as land, salt works, orchards, sugar manufactures, and taxes assessed upon persons following particular professions.

ماند

*Maund.* Equal to seventy-four pounds and two-thirds at Bengal; thirty-seven pounds and a half at Surat; twenty-eight pounds at Amjengo, and twenty-five pounds at Madras. At Beetle-tukee and Mocha, ten make a Frazell; at Amjengo, Bombay, Callicut, Madras, Surat, and Tellicherry, twenty make a Candy.

موصی

*Mawziba.* A wound which lays bare the bone.

ماوزن

*Mauzin.* A crier to prayer.

موالات

*Mawalut.* Mutual amity, or patronage, and clientage.

مولا

*Mawla.* With respect to slaves, the mutual relation existing between the emancipated and his emancipator.

مولا اسفل

*Mawla Asful.* The inferior *Mawla*, or the client.

مولا اعلي

*Mawla Aila.* The superior *Mawla*, or the patron.

## ماذون

*Mazoon.* A privileged slave.

## معزولي دفتر

*Mazoolce Dufstur.* An office for the examination and adjustment of dismissed officers' accounts.

## ميران

*Meeran.* Dues, or a reward given, for services performed.

## ميران قضا

*Meeran Kauza.* Cauzy's dues or fees; these are now abolished.

## ميران احتساب

*Meeran Yetefab.* The Yetefab's dues or fees; they are also abolished.

## مير عدل

*Mier Adul.* Although it be the immediate duty of a monarch to receive complaints and administer justice; yet, seeing that it is not possible for one person to do every thing, it necessarily follows that he must delegate his power to another. This delegate must not be satisfied with witnesses and oaths, but make diligent investigation; because it is very difficult to come at the truth without painful search and minute enquiry. Considering the depravity of human nature, he ought not to place much reliance on depositions and solemn asseverations. Divesting himself of partiality and ava-



rice, let him distinguish the oppressed from the oppressor; and when he has discovered the truth, act accordingly. He shall begin with asking the circumstances of the case, and then try it in all its parts. He must examine each witness separately upon the same point, and write down their respective evidences. Since these objects can only be effectually obtained by deliberateness, intelligence, and deep reflection, they will sometimes require that the cause should be tried again from the beginning; and, from the similarity or disagreement, he may be enabled to arrive at the truth. The Cauzy tries the cause; and the person who passes sentence and orders punishment, is called the Meer Adul.

میر بخش

*Meer Bukhsby.* Chief paymaster.

میر توزک

*Meer Tozuk.* A marshal, whose business it is to preserve order in procession, or line of march, and to report absentees.

میروارى

*Meerwary.* Fees levied at ferries.

محال

*Mehal.* A fund yielding a revenue to government.

محال سراى

*Mehal Serais.* The women's apartments.

دور

*Dower.*

مهر مثل

*Mehy Misl.* Proper dower.

مهرانه

*Mebranab.* An authorized fee exacted by the cauzees from the Mohammedans, on the occasion of their weddings.

مجموعه دار

*Mejmondar.* A clerk who checks the account of the aumil in each pergunnah. His accounts are kept in the Mahrattah language, every where throughout the Carnatic, and he is under the Scristadars.

مریض

*Meretz.* A person sick of mortal illness.

ملانی

*Milany.* A comparison, or adjustment.

ملک

*Milk.* Property, or right; i. e. peculiarity of possession.

ملکیہ

*Milkyet*, literally signifies hereditary, and is therefore applied generally to express all grants of land held immediately from the crown, such as *altunggha*, *mud-dudmaush*, and *aimah*. All terms of this kind are by custom considered hereditary, and consequently alienable by sale, gift, or otherwise, without the approbation of government, notwithstanding the strict

letter of the Mohammedan law declares, that property held under a royal grant, being merely a matter of favour, cannot be devised or inherited. Government, however, has never attached milkyet lands, whilst they were under mortgage, to any other person.

منہائی

*Min-ba-bee.* A deduction, remission, or subtraction.

مسکین

*Miskeen.* Persons who have no property whatever.

معجل

*Moa-jel.* Prompt. The payment of a debt is termed *Moa-jel*, when it takes place at any time within a month after it is due.

معق

*Moatlik.* A freeman.

مباح

*Mohab.* Common property, which it is lawful for any one indifferently to take and use.

مبارات

*Moharat.* Mutual discharge, signified by a man saying to his wife, "I am discharged from the marriage between you and me;" and her consenting to it is the same as *Khoolee*.

مدبر تدبیر

*Medabbir Tudbeer,* in its primitive sense, signifies, looking forward to the event of a business: in the language of the law, it means a declaration of a free-  
man to be established after the master's death.

منفصل

*Mofuffel.* The country.

محابات

*Mobabat*, literally signifies, connivance. Thus, a purchaser, or seller, who gives more, or takes less for an article than its real value, connives at the loss. This term therefore is not confined to sale, but extends to every act, in which the person connives at his own loss, such as (in the case of dower) paying the wife more than she is entitled to; or (in case of hire) paying the hiring more than he had agreed for.

معاقله

*Mobakila.* The sale of wheat in the ear, in exchange for a like quantity of wheat by conjecture, which species of sale was prohibited by Mohammed, as well as *Mozabinat*.

محبر

*Mobirir.* An accountant.

مهری

*Moboorec*, or *Moburree.* Any writer, or under clerk, among the natives of Bengal.

محرم

*Mobrim.* The appellation given to a pilgrim during his residence at Mecca. It is applied to any person, who having resolved to undertake a pilgrimage, says himself under peculiar restrictions.

*Mobhtsub*. The superintendant of the police, appointed by the Mohammedans to superintend the morals of the people, to regulate the weights and measures, and to prevent unlawful games, drinking, and other disorders.

*Mobir*. A seal; also a gold coin, worth sixteen rupees.

*Mobuteran*. متران Lands granted for certain religious purposes.

*Mobyfl*. مصل Peons placed over a person, as a restraint to prevent his escape, or to enforce the payment of a demand.

*Mejsodat*. موجودات Ready money, cash, species. It also signifies the unmeasured and unpartitioned part of a pergunnah, in which there are sundry partners.

*Mokayezza*, or a *sale of profit*, means the sale of any thing for the price at which it was before purchased by the seller, with the superaddition of a peculiar sum by way of profit.

*Mokatik*. مکات In its literal sense, signifies a slave, purchasing his own person from his master, in return for

a sum to be paid out of his earnings. In the language of the law, it signifies the emancipation of a slave, with respect to the right of possession and action, (in other words the conveyance and appropriation of property,) at the time of the contract, and with respect to his person at the time of paying the consideration of *Kitabut*.

مکافہ

*Mokassa*. A village held free from rent by a rongar, on condition of his protecting the property of passengers.

مقررہ

*Mokurery*. A fixed tenure in perpetuity.

مقررہ دار

*Mokurerydar*. The possessor of a Mokurery tenure.

موقوف

*Mukoof*. Suspended.

مقدم

*Mokuddum*. The same as Mundul

مقدمہ

*Mokuddumy*. An allowance to the chief ryot, collector of such independent villages as paid rent immediately at the Khalfah: it was similar to the nauncar granted to the higher order of Malguzars.

ملازم

*Molazimut*. A continual personal attendance upon, or watch over, a debtor, liberated from prison. This

is a customary mode of proceeding, with respect to debtors, among the Mussulmauns, and is termed in Persia and Hindoostan *Nuzerbund*, which may be rendered holding in sight.

مولوي

*Molavies.* Doctors of the Mussulmaun laws; assistant lawyers.

ملنگی

*Molungee.* A worker of salt, a salt maker.

مداینه

*Moodainat.* The act of selling to a person upon credit, or the act of granting credit.

مبیع

*Moobeeaa.* The thing sold.

مدعی

*Moodaa.* The plaintiff.

مدعی علیه

*Mood-a-libee.* The defendant.

مجتهد

*Mojtabid*, is the highest degree to which the learned in the law can attain, and was formerly conferred by the Madrasahs, or colleges.

مقرر

A person acknowledging the right of another on himself.

## مقتدری

*Mooteeder.* An exemplary person, as being eminent for sanctity of character, whence the term is applied to priests and other persons who exercise a holy office. The Persians term such a person *Peishwar*, or *one who leads the way*.

## ملتقط

*Mooltaket.* The person who takes up a foundling is called the *Mooltaket*, or *taker up*.

## منکر

*Moonkir.* The person who denies.

## منشدر

*Moonshid*, literally, a person, who points to the place where any thing is lost, a description which applies equally to the loser or the finder. Shafie takes it in the former sense, Hanifa the latter.

## منشی

*Moonshy.* A secretary for the Persian language.

## مراحمه

*Moorabibut.* The sale of any thing for the price at which it was before purchased, with the superaddition of a particular sum, by way of profit.

## موصی به

*Moofebebee.* A legacy.

## موصی له

*Moofebeboo.* A legatee.

## مشتري

*Moofhteree.* A purchaser.



مزکی

*Mooskee.* A purgator of witnesses.

مستامن

*Moostamin.* A person residing in a foreign country, under a protection procured from the state or sovereign of that country.

مستبین مرسوم

*Moostheen Mursoom.* A technical term, applied to all regular deeds, contracts, &c.

مستقاوم

*Mootkadem.* The participle from *Takadem*, by which is understood such distance of time as suffices to prevent punishment. It operates in a way somewhat similar to our statutory limitations.

س

*Mootkefil.* An officer who examines accounts, and puts his seal on them, when passed in the subordinate cutcheries, before they are sent to court.

متولی

*Moot wallce.* Literally, a person endowed with authority, a procurator.

موپلار

*Moplars.* A set of Mohammedans from Arabia, who have established themselves by insinuations on the Malabar coast, and have, by degrees got into their

hands the whole of the commerce, by which, and supplying the Nair princes and nobles with money, they have become powerful and wealthy.

## مباقات

*Mofakat*, in the language of the law, signifies, a compact, entered into by two men, by which it is agreed, that one shall deliver over to the other his fruit trees, on condition that the other shall take care of them, and that whatever is produced shall belong to them both, in the proportions of one-half, one-third, or the like, as may be stipulated.

## مشث

*Mofelis*. The juice of the grape boiled, until two-thirds of it evaporate.

## مباشرة

*Mosbaira*. Personal allowance to zemindars.

## موضع

*Mouza*, A parish, or village; sometimes a hamlet only; but probably a palace.

## موكل

*Mowakil*. A principal or constituent.

## معاقل

*Mowakel*. Plural of *Mekala*, signifying a *deity* or fine of blood, *Akila* and are those who pay the fine, which is termed *Akkel* and *Mowakel*, because it restrains men from shedding blood. *Akkel*, among a variety of other senses, meaning restraint.

## موات

*Mowaut Land.* In the Jaimi ur Remooz, which is an commentary on the Abridgement of the Wakbyeh, and in other books, mowaut is described to be such land, as, from being deprived of supplies of water, or from inundation, or some other causes, is reduced to such a state, that a man cannot derive any profit from it; such as having become marlly, or impregnated with salt.

Waste land, that is not the property of any one, or propriety land in a Mohammedan country, but whose proprietor is not known, and what is at such a distance from any town or village, that if a person from the extremity thereof, should call out with a loud voice, he could not be heard at the waste land, such land is also of the description of mowaut.

Whoever cultivates mowaut land, by permission of the sovereign, becomes the proprietor thereof, even although he be a zimnee; but if he cultivate it without such permission, he does not become the proprietor.

In the Fetwa Alungecree, it is said, that the king has power to grant mowaut land in oktaa, (or jaygeer,) and if the king grant mowaut land in oktaa to a person, who neglects to cultivate it, he is to be left to himself for three years, after which period the king may grant it to another.

If a person makes mowaut land arable, and then another sows it, the first cultivator is the proprietor, the sower having no part therein.

In order to answer the description of a cultivator of mowaut land, it is necessary that he bring the land to

a fit state for sowing; therefore, if a person merely encloses such land with stones, or enclose it with grass and briars, by way of taking possession, he does not thereby become the proprietor.

Digging wells for supplying the land with water, clearing away reeds and thickets, enclosing the land with a wall, building a house, and planting trees, are also considered as cultivating mowaut land.

If a person cultivates more than half of his mowaut land, or if he cultivates the centre part, and leaves the sides in the original state, still the whole is considered as being in a state of cultivation.

But if he cultivates only half the land, the remainder will not be considered as arable.

In cases of Alluvion, whence a great river, such as the Tigris, or of the Euphrates, leaves any dry land; if it is reasonable to suppose, that the water will return again, it is not allowable for it to be cultivated as waste land; but otherwise it may.

When the king gives a person permission to cultivate mowaut land on condition that the cultivator shall enjoy the profit, but not become the proprietor, in the opinion of Imañ Ab. e Hanifeh, such stipulation is legal.

— If one person cultivates mowaut land, and another cultivates a parcel adjoining to it on all sides; or four persons possess themselves each of one side, all at the same time, then the first mentioned person may take his choice of either side, for a road of ingress and egress to his grounds.

When a person digs a well, or a pond, in mowaut land, another person cannot dig either well or pond,

within hereen, or boundary, prescribed by law. The hereen is 500 ordinary guz from each of the four sides of a pond ; and of a well 40 guz.

If a person digs a canal in mowaut land, the hereen on each side is half the breadth of the canal, and if he makes an aqueduct below the level of the earth, so that the water is not seen from the surface of the earth, the hereen in such case, is 500 guz on each side of the aqueduct, but where the water is preceptible, the hereen is the same as is allowed for a canal.

The rule above prescribed, for the hereen of a pond, or well, is upon the supposition, that it does not interfere with the right of another : and therefore, if a man digs a well on his own ground, no other person can afterwards be allowed to sink as well to his prejudice, or be allowed any hereen on that quarter.

Whenever any one plants a tree by the permission of the Imam, the hereen thereof is five guz, within which distance no other person is allowed to plant.

موروث

*Mowros.* Hereditary.

موروثة

*Mowroosee.* The state of being hereditary.

موجل

*Mowjil.* Any payment deferred beyond a month.

مواظفة راتبه

*Mowazefa Ratiba.* Fixed imposts which are exacted at stated periods, such as once in the month, or once in every two or three months.

مواطف راتبه

*Mowzaefa Ratiba.* Fixed imps which are exacted at stated periods, such as once in the month, or once in every two or three months.

مزابنه

*Mozabinut.* A sale without weight, or measure, as dates on the tree, corn in the ear, &c. Vide *Mobakila*

*Mowzabinut,* Hindrance, preventing any thing from taking its full effect.

مزرکی

*Mozakkce.* A purgator of witnesses

مضاربه

*Mozaribut.* A contract of copartnership in the profit of stock and labour; of which the one party, viz. the proprietor, is entitled to a profit on account of the stock, he being denominated *Rabbi mal*, or proprietor of the stock, which is termed *Ras ul mal*; and the other party is entitled to a profit on the amount of his labour, and this last is denominated the *Mozarib*, or manager, inasmuch as he derives a benefit from his own labour and endeavours. A contract of *Mozaribut*, therefore cannot be established without participation in the profit; for if the whole of the profit be stipulated to the proprietor of the stock, then it is considered as a *Buzat*; or if the whole be stipulated to the immediate manager, it is to be considered as a loan.

مزارعه

• *Mozarcab.* A compact between two persons, one

being a proprietor of land, and the other the cultivator, by which it is agreed, that whatever is produced from the land, shall belong to both, in such proportions as may be therein determined.

مجبور

*Muchbulka.* An indenture, or agreement. An obligatory, or penal bond, generally taken from inferiors, by an act of compulsion.

مدارکار

*Mudarkar.* The principal of affairs.

مردمعاش

*Muddudmaush.* Land granted in perpetuity under the royal seal, and is similar, in most material respects, to the altumgha grant. Of late years the property of altumgha and muddudmaush lands has been deemed transferable; but in 1773, one instance only occurred in the course of an investigation in Behar, of a transfer having taken place in the property of these lands. From that period the practice of mortgaging or selling them has prevailed. It does not appear that government formerly exerted either the right or power of resuming these lands, except in cases of delinquency. The nuwaub Mohammed Reza Khaun made several resumptions in Behar, in 1766, after the Dewannee was granted to the Company; but there is no precedent previous to that period.

مذکور

*Mudboor.* The land produce, as distinguished from salt in the district of Bengal.

مجلس

*Majlis.* A judgement seat, a tribunal.

مکرم

*Mukkrum.* An appraiser of goods.

مقدم

*Mukkuldem.* A superior officer of the revenue in a village; the same as the Chowdry.

مقدمہ

*Mukkudduma.* A cause, or affair.

مخلوط

*Mukloot.* Land intermixed, belonging to different individuals.

منزل or مندر

*Mundul.* An officer corresponding with the tithing-man, or head-borough, of a parish in England, the chief ryot of a village, chosen usually from among the oldest and most experienced of the inhabitants. His duty is to collect the rent from the ryots, and pay them to the currumchary, to act as a mediator between them and the petty collectors of the revenue, to assist them in selling their crops, in raising money to pay their rents, and in settling the little disputes which arise in the neighbourhood. He may be said to hold his office at the pleasure of the ryots; and his influence and services depends solely upon the good opinion they entertain of him, it is not the interest of the zemindar to remove him, as long as he retains their confidence.



منصف

*Munsh.* A judge, or justice: an administrator of justice.

*Munsub.* A title, dignity, post, or office.

منصبدار

*Munsubdar.* One on whom the dignity of Munsub is conferred. The Almighty, for the benefit of mankind, selects from amongst them one whom he makes a king, and supports with his divine grace and favour. But since the abilities of a single man are not equal to the duties of every department, the monarch wisely makes choice of some of his most worthy subjects to assist him: and for this purpose nominates them to command others. With this view Akber established munsubs from a dehbarhy (or commander of ten) to a dehhezary (or a commander of 10,000.) But only the king's sons have munsubs above 5000. The number of these munsubs being sixty-six, those skilled in the numerical value of letters \* have discovered that their sum is expressed by the word jilaleh (for the most glorious God) which they consider as an indication of their perpetuity.

منزل

*Munzel.* A dwelling.

\* *Musell* is an Arabic arithmetical verse, containing all the numbers in the alphabet which have different powers, from 1 to 1000.

مروچہ

*Murgchab.* An unauthorized fee levied by the zemindar on a newly married ryot.

*Musbrif.* An office of the treasury, appointed by royal authority, to authenticate accounts and writings.

مشروط

*Musbroot,* signifies conditional, and is applied to jagheers; which fee.

*Musjud.* The Mohammedan place of worship. A mosque.

*Musnud.* A cloth or carpet, on which the Hindoos usually sit when in their houses. It particularly signifies the seat, or throne, of a prince.

مستاجر

*Mustajer.* A farmer.

مستوفی

*Mustofy.* Examiner or auditor of accounts. The principal officer in the department wherein the accounts of dismissed aumils are examined.

مستعبد

*Mutabed.* The same as waddadar.

مفتي

*Muftee.* An expounder of law.

متحرّف

*Mutabariffa.* A duty paid by people of particular occupations.

مترو

*Mutbota.* A temporary unauthorized tax, levied over and above the assel and abwab jumma. The difference between a muthote and abwab is, that the latter is a permanent tax, and the former a temporary one only.

متروت فيل خانہ

*Mutbete Feil Khaneh.* An abwab established by Shujah Khan, at the rate of four per cent. on the jumma, for the expence of the Nazim and Dewan establishment of elephants.

متوہ

*Mulood.* A lunatic, who knows the nature of sale and its design, although he be incapable of distinguishing between the profit and loss attending it.

متصدري

*Mutfaaltee.* Properly, an officer of state; but applied in common to any man who has the charge of accounts, either of the government, or of any private individual.

مذكورات

*Muzkooraat.* Sundry petty allowances made to the

zemindars and others, at the close of the accounts of the annual settlement, in addition to the provision in land rent, (naunkar,) allowed them by Turul Mul and Jaffier Khaun.

### منوكوري

*Muzkoory.* Independent talookdars, who pay their own rents to government, without their passing through the hands of the zemindar in whose district their talooks are situated.

### منوكوري تعلقدار

*Muzkoory Talookdars,* received sunnuds for their lands from the emperor, as the tukseem jumma. They were called Muzkoory, because they were allowed muzkoora charges.

### نواب

*NABOB,* properly *Nuwanb*, the plural of *Nabi*. This title, by pre-eminence, is generally applied to the subahdar; or viceroy. Vide *Nazim*.

### نمگري

*Naguree.* The ancient character used by the Hindoos. It was the general and only character before the introduction of Mohammedanism, when the Persian or Nustaleek hand prevailed. See Hadley's Moorish Grammar, where an alphabet of the Naguree is inserted.

### ناجايبى

*Najaiby.* Deficiency in produce.

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*Najib.* A deputy.

نایب

نجیش

*Najish.* The enhancement of the price of goods, by making tender for them, without any intention to purchase them, but merely to excite others to offer a higher, which practice was prohibited by Mohammed.

نایک

*Naik or Naig.* A subaltern officer of the sepoy, equal in rank to a corporal. The famous Hyder Ally was frequently called, by way of derision, Hyder Naig.

نانہ

*Nana.* The title of the king of the Mahrattas—or, properly, the acting head of the government, and general of the forces: the nominal head being styled Ram Raja and Saha Raja.

نانک

*Nankar.* An allowance in an assignment upon the revenues, or the lands themselves, originally given as charity for the relief of the poor.

نانکر زمین

*Nankar Zemeen.* Part of the zemindary exempted from revenues, or set apart for the immediate support of the zemindar.

نانکار

*Naunkar.* Lands granted to zemindars, chowdries,

and talookdars, as a maintenance for them, even after their removal from their stations, hereditary, and consequently alienable.

### نواب

*Nawayceb*, are all extraordinary aids beyond the established contributions, levied at the discretion of government, to answer any particular emergency of the state.

### ناظم

*Nazim*. The chief officer of a province; in whose hands the protection of the country, and the execution of the laws of the empire are placed. He is usually called the subahdar, or nuwanb. A viceroy. See Siparsallah.

### ناظر

*Nazir*. An overseer stationed at the Khalsch, whose business is to send peons into the Mofussil, to enforce payment of the revenues, to call aumils or any officer of the collections to the cutcherry; for which purpose a number of peons are employed under him.

### نیاپہ

*Neabut*. A deputy-ship, or lieutenancy from *Naib*.

### نہج جوت

*Nejjeont*. Such lands as are cultivated by the zemindar himself, and are rent free.

### نیم تاکمی

*Neemtakky*. An allowance formerly given by the

zemindar to the canoongoes, at the rate of eight annas per 100 rupees, on the assul jumma. Since 1772, it has been collected along with the general rents of government, and paid to the canoongoes, agreeably to the rate of four annas per 100 rupees, called Pow-takky.

*Neska.* Maintenance. In the language of the law, it signifies all those things which are necessary to the support of life, such as food, clothes, and lodging. Many confine it solely to food.

نکاس

*Nekajs.* A daily fair for cattle.

نکاس نویس

*Nekafs Navces.* An officer in the zemindaryutcherry, who takes and examines the account of the collections in the Mofussil.

نموداري

*Nemoodary.* A compensation given by the ryot, for not having the extent of his lands ascertained by an actual measurement.

نکاح

*Nikkah.* Marriage. In the primitive sense, it means carnal conjunction. Some have said, that it signifies conjunction generally. In the language of the law, it implies a particular contract, used for the purpose of legalizing generation.

نرخ بندي

*Nirrk Bundy.* The rate of <sup>1</sup>/<sub>4</sub> anna

نرخ داروغه

*Nirrk Darogah.* A kind of clerk of the market.

نصاب

*Nisab.* An estate equal to 100 direms.

نقوع ذيين

*Nookeozabeen.* The infusion of raisins.

نزول

*Noozool.* The Koraun was declared by Mohammed, to have been delivered down to him in different portions at various times, and these he termed the *Noozools*, or descents.

نواره

*Nowarah.* An establishment of boats at Dacca, kept up principally for the defence of the coast against the Muggs and other invaders. For the support of this establishment, lands, yielding about 8,13,452 rupces per annum, were set apart under the Nowarah Mehal; in which were also included the boats which, under the denomination of *Khafs Behar*, and *Gunge Behar*, were annually sent to the Nuwaub at Moorshedabad. The number of boats in Shujah Khaun's time was 768, manned by 923 Portuguese, exclusive of natives.

نقار

• *Nukar.* The principal drum used by the Asiatics in



their martial music, commonly allowed to persons of high dignity.

نقاره

*Nukkara.* A drum made from a hollow cylinder of teck wood, the ends of which are covered with goat skin: it is suspended from the left shoulder to the right side, and beat with a stick made of the same kind of wood.

نقارخانه

*Nukkar Khaneh.* The place where all the drums and military musical instruments are deposited.

نصیبی

*Nusba.* A duffier, or office of the Khalfeh, wherein the papers of the revenue, that were annually sent to the emperor, were prepared. Its remaining function is now the preparation of Dewanny Sunnuds.

نواب

*Nurwaub.* A viceroy. See Sipahsillar.

نذر

*Nuzzar.* A present to a superior.

نذر درگاه

*Nuzzar Durgah.* Land given as an endowment to places of religious worship among the Mohammedans, the produce of which is supposed to be applied to the expenses of the establishment; such as the subsistence of the attendants, illuminations, repairs, &c.

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نذر امام

*Nuzzer Imam.* Presents given at the Mohammedi places of worship, in memory of the Imams Hassan and Hussein.

نذرانه

*Nuzzerañeb.* Fees paid to government, as an acknowledgement for a grant of land, or any public office.

نذرانه مقررہ

*Nuzzerañeb Mokurey,* is an abwab established by Shujah Khaun, composed of pecuniary acknowledgements paid to zemindars, &c. *ostensibly*, to defray the charge of nuzzers sent to court at the Eeds; but *virtually*, for improper remissions, omissions, indulgences, favour, and protection, forbearance of Hustabood investigations, or privilege of exemption from the superintendence of aumils. It was levied originally at about six and a half per cent. on the jumma.

نذر پنہ

*Nuzzer Poorah.* Presents exacted from the zemindars by the Khalif officers, at the period of making the settlement.

عده وار

*ODADAR.* See Waddadar.

عرا یا

*Oraya.* A sale of dates upon the tree, (which is lawful, provided the quantity be less than five wusks,) in

exchange for a quantity which have been plucked, and which are similar in point of measurement according to computation.

اوتپن

*Ootpun.* Profit or produce over and above the rent of a district.

پعان

*P. 4. N.* A leaf in which the betel nut, with the other ingredients, are put and eaten.

پاٹ or پاٹ

*Paat, or Paut:* A note or obligation to pay a sum of money for one's own account, or another's, on an appointed day. It is often usual to accept these paats from creditable persons, in payment of the arrears of the ~~the~~ *amindars* or renters.

پادی

*Paddy.* Rice in the husk.

پالکی

*Palkee or Palanquin.* A vehicle carried on the shoulders of four men, by means of a bamboo pole extending from each end: it carries one person in a reclining posture; it has a canopy which is supported by a pole raised along the centre, from whence it is pendent on either side. A person who is allowed by the emperor to use a *palkee*, is called *Ralkee-nusbeen*; a right which has lately been much usurped by the lowest natives; particularly by those who reside among the English in

Calcutta. This, like other privileges, is the fruit of a tree, which however well adapted to the soil of Britain and the banks of the Thames, will not perhaps be found so convenient for, or congenial with, the air of India and the waters of the Gunga. *Terræ & imperate* is a maxim that we may perhaps think of when it will be too late. Conquerors, like religions, ought to be seen by the vulgar at a distance only, and though every body must confess, that tyranny and oppression are base and dishonourable, many will undoubtedly admit that liberty and indulgence may, particularly in this country, be carried farther than is consistent with sound policy. *Sed tempus omnia probat !*

پندل

*Pandal.* A temporary shed contrived of bamboos and mats.

پانچ پھڑاک or پانچ چھڑا

*Paunch Chuttak.* A toll of five chuttaks in a rupee's worth of rice, or paddy, established in large cities to defray the expence of Koyals, or weighmen, stationed in the bazars and gunges, to prevent fraud in the weight and measure of commodities sold therein.

پیادہ

*Peadab.* A foot foldier ; vulgarly called *peon*.

پیادہ دخلی

*Peadeb Dakbely.* The foot soldiers formerly, are under the command of the omrahs, but receive their pay from the state. Every munsubdar has, in addition to

the complement of his cavalry, half the number of infantry, descriptions of whose persons are taken down in writing by his *akt* or *munsabdar*. Of these infantry one-fourth are *bundookheen*, (matchlock-men,) and the rest archers, excepting a few who are carpenters, blacksmiths, water-carriers, and pioneers.

پیران

*Peeraun*. Land granted for the erection and preservation of a tomb over a Mussulmaun saint, or any person of eminent piety.

پیشکش

*Peishkush*. A fine, tribute, or quit-rent, paid to government as an acknowledgement for any tenure.

پیشکار

*Peishkar*. A steward; *naib*; deputy.

پیادہ

*Peons*. Foot soldiers, employed as servants, or attendants. They are armed with swords and targets, and sometimes carry matchlocks. *Peon* is corrupted from *Pcadab*.

پر

*Pergunnah*. The largest division of land in a zemindary. See Appendix, No V.

پرگناتی جمع

*Pergunnah Jumma*. The amount of the revenue collected at the cutcherry of the *pergunnah* from the *cutcheries* of the several *dhees* or *turruffs*, composing

such pergunnah, after deducting the charges of collection in each.

پروٹی

*Perowty.* Land which is kept out of cultivation for a short time, in order that the soil may recover its strength. Perowty land, when cultivated pays the same revenue as Poolej land.

پر وانه

*Perwanneh.* A grant, or letter, under a great seal, from any man of power, to a dependent. See Appendix, No V.

پھلک

*Pbulker.* A branch of revenue arising from the rent of orchards.

پلاتہ

*Platekab.* One of the heads of the hustabood account, comprehending under it the rated rent of land formerly in collection, but now unoccupied.

پلیگار

*Polygar.* The Polygars are an independent race living under their own chiefs, preferring the hills and forests to cities and villages, and the chase to husbandry.

پل بندی

*Poolbundy.* From *Pool*, a bridge. It is the term for dykes, or dams, that are raised to prevent inundations.

پولہ

*Poolaj.* That land which is cultivated for every harvest, being never allowed to lie fallow.

پولیاہ

*Pooliah.* The pooliahs are persons who profess a species of Mohammedanism, extremely corrupted by the Indian superstitions. The Mohammedan Arabs in India propagated their religion by buying slaves, to whom, after they had been circumcised, and instructed in their doctrine, they gave their freedom; but as a certain pride prevented them from mixing their blood with that of freedmen, the latter in time became a distinct people, inhabiting the coast of India from Goa, round the peninsula to Madras: they go by the above name in Malabar, and by that of Coolies on the Coromandel.

پولیبے

*Poolibees.* A race of men who suffer still greater hardships than the pariahs, a low cast of Hindoos. They inhabit the forests of Malabar, where they are not permitted to build huts, but are obliged to make a kind of house upon the trees; when they are pressed by hunger they howl, to excite compassion from those passing; the charitable deposit some rice, or other food, at the foot of a tree, and retire with all possible haste, to give the famished wretch an opportunity of taking it without meeting with his benefactor.

*Poonah.* The first day of the collections, when the head officer of government in this department sits in state at the cutcherry, and adjusts the amount of the revenue to be collected the ensuing year.

تہ بندی

*Pooftabbundec.* Embankments of rivers.

تکرنی تاکہ

*Poshtkurnee Taky.* Presents received by the zemindar, for permission to make new tanks.

پٹہ or پتہ

*Pottab.* A grant, or lease, specifying the quantity of land possessed by each tenant, and the amount of rent with which it is charged. This last article is, however, often omitted in the pottabs to the ryots in the mofussil, many of whom enter into annual bundobusts with the zemindars, which they keep the account of, on a separate furd, or piece of paper.

طہ دار or پٹہ دار

*Pottabdar.* A lease-holder.

پاوتکی

*Powtaky.* The present fee, or rissloom of the canoon-goes, allowed them by government, at the rate of four annas per 100 rupees, on the assul jumma of each district, to defray the expences of the establishment.



*Pan.* Eighty cowries.

پن  
پنچ

*Panchuk.* Taxes levied by the zemindars, over and above the fixed revenue.

پندت

*Pundit.* An honorary title signifying doctor or philosopher. The pundits are the only men who understand the Sanscrit, the language in which the ancient writings of the Hindoos are composed.

پربانی

*Purbanny.* A tax assessed on the ryots, at the time of keeping the pujan.

پرکھی

*Purky.* A banker who examines and proves money.

*Putect.* Uncultivated, waste land.

پتیت کمی

*Putect Cumee.* A decrease, occasioned by lands being left uncultivated.

پتن جمع خرچ

*Putten Jamma Kurch.* A monthly treasury account, specifying the receipts and disbursements arranged under the different heads for each month.

پتورہ

*Puttorah.* The same as borah Bokra.

پتواری

*Putwary.* An inferior officer of the collection. He keeps the accounts of the rents realized in his village or department, and accounts for them to the Mukaddum. The suddu-cy putwary (or two per cent. for the putwary) used to be equally divided between the putwary and the canoongoe. The putwary is employed on the part of the husbandman, to keep an account of his receipts and disbursements; and no village is without one of these. The canoongoe is the protector of husbandmen; and there is one in every pergunnah. Now the canoongoe's share of one per cent. is remitted; and these officers are paid by government according to their rank.

پای کار

*Pykar.* A person who purchases goods from the manufacturer, to sell to the merchant.

پای کاشت زمین

*Pykashst Zemeen.* Land cultivated by ryots not residing upon the spot.

پیک

*Pyke.* A watchman, employed as a guard at night. Likewise a footman, or runner, employed on the business of the lands.

ستاہ

*Pytab.* An abstract of all the chittah accounts of a village, arranged under the heads of, ykash, khood-cash, khomar, Hewutter, &c. according to the dates of measurement.

رب مال

*RABBI MAL.* A proprietor of stock. Vide *Moxabinut*.

راہدار

*Rahadar.* An officer employed in collecting land duties.

راہدري

*Rahdury.* An authorized branch of revenue, arising from duties collected from travellers by the officers of government, stationed on the high roads for the protection of passengers. It was also levied on goods passing and repassing the public roads. In Bahar there were, in many districts, chowkies or stationary guards, for the protection of the roads, known by the name of chowkyrahadary, on account of which revenue was collected and paid into the nizamat.

راہن

*Rahn,* to detain a thing on any account whatever. In the language of the law, it means the detention of a thing, on account of a claim, which may be answered by means of that thing, as in the case of debt.

• رخت و متاع •

*Rakht*, and *Mata*, express, in general, all articles which appertain to personal estate or effects (mal.)

• راجا •

*Rajah*. A title given to Hindoo princes or chiefs: it signifies prince, and was first appropriated to the original zemindars.

• راني •

*Ranee*. A princess.

• راستبندي •

*Rastabundy*. Making or repairing of the roads.

• روايت صحيح •

*Rawayut Sahceb*, or indubitable report. A title bestowed upon two different treatises on the Soons, the first by Aboo Abdullah Mohammed Ben Ismail ul Joofi, on which a number of comments have been written at different times, and the second by Jakeddeen al Manaree.

• روايت مشهور •

*Rawayut Musboor*. Celebrated Reports; a work of considerable authority.

• راضي نامه •

*Razeenameh*. An agreement; reconciliation.

• ربح •

• *Rabbab*. 'Usury.

*Ri-jaat*, or *Reyot*. *Ree Ryot*.

*Ri-jaat*, in its primitive sense, means restitution. In law, it signifies a husband, returning to, or receiving back, his wife after divorce, and restoring her to her former situation, in which she was not liable to separation, from the passing of her periods, or of the space of time, corresponding with their periods, and which she recovers by *Ri-jaat*; according to some, it means simply a continuance of marriage.

*Rikaz*. There are three legal terms, which particularly belong to mines and buried treasures, and which are employed for the use of distinction; *Madin*, the place in which the ore, or metal, is naturally produced; *Kunz*, treasure, or the property buried in the ground; and *Rikaz* applies equally to either,—to *Madin* literally, and to *Kunz* metaphorically. In all parts of Asia, it is a common practice to bury treasure. Treasures are hidden in the ground, on the commencement of a war, or other troubles, and it frequently happens, that the depositors perishing, the treasure remains concealed, perhaps, for many years, till it be discovered by accident, and at a time when no legal claimants are to be found.

*Risaldar*. Commander of a body of horse from 10 to 100; they were frequently promoted to the office

of Meer Affof by Tippoo Sultaun. A Meer Affof is a member of the board of revenue.

روکت

*Rocket.* A war instrument, filled with gunpowder: its form is like an English skyrocket: it is thrown among the enemy, chiefly at night, to put them into confusion: they go with great force, so as to reach upwards of a thousand yards, and to pierce through two persons. The tube is iron, about a foot long, and an inch in diameter, fixed to a bamboo rod of ten or twelve feet long; some have a chamber, and burst like a shell: others, called ground-rockets, have a serpentine motion, and on striking the ground rise again, and bound along till their force is spent; they make a great noise, and annoy the native cavalry who move in great bodies, but seldom take effect against our troops, who are formed in lines of great extent, but no great depth.

روانہ

*Rovannâ.* A passport, or certificate from the collector of the customs.

راي رايان

*Rai Royan.* The principal officer under the dewan of the provinces, who has the immediate charge of the Crown lands, and is the superintendent of the Khalfah Sherishtah.

روزينہ دار

*Rozeenadar.* Pensioner, or one who receives an allowance.

روزنامه

*Roznamah.* A day-book.

ربیع

*Rabce.* The autumn crop, consisting, chiefly of wheat, barley, cotton, and the different kinds of peas and vetches. The seed is sown in Khautick, (August,) and gathered in Maugh, (November.)

رویداد

*Ruqdad.* A representation, or state of a case.

روپیہ

*Rupce.* A silver coin struck in the Mogul's mint, with an inscription of his name, titles, year of his reign, and the place where it was coined. There are various sorts of rupees annually coined in India, differing a little in cast, weight, and quality. The best are siccas of the current year, worth about two shillings and six-pence.

رسوم

*Rusoom.* An established fee, or due.

رعیت

*Ryot.* A tenant, or immediate occupant of the soil, who enjoys the fruits of the ground he cultivates, on paying a certain rent to the superior landholder, in whose district it is situated.

With respect to his tenure, he is either Khoodkasht or pykasht; the farmer cultivates the land of the village where he constantly resides, and is considered in

the right of an hereditary landholder. The latter cultivates the lands of a village where he does not reside, and is looked upon as a temporary tenant.

In regard to the mode of paying his rents, he is termed *harry*, *tusseely*, or *kho nar*.—The *harry ryot* holds a certain quantity of land, for which he pays a certain fixed rent per beegah, whether cultivated or not; the *tusseely ryot* pays according to the particular crop which his land produces. Thus, land cultivated with mulberry, yields a much higher revenue than that cultivated with rice. The *Khoond ryot* pays in kind, and gives a proportion to his crop, as the rent of his land.

ضاع

*SAA.* About eight pounds.

*Saat.* An hour. *Niem Saat*, half an hour.

سدا برت

*Sadabart.* An established charity for the support of poor Hindoos.

صدقہ

*Sadka.* Alms-deed.

صدقہ فطر

*Sadka Fitter.* The alms bestowed upon the poor, in the Eid ul Fitter, or festival of breaking the fast of Ramzan.



صافى نامہ

*Safynamab.* A certificate or writing, specifying any matter of dispute to be cleared up and settled.

ساجو

*Sago.* A tree of the palm species: a flour is made from this tree, which, formed into bread, when fresh from the oven, eats like hot rolls; when hard, it requires being soaked in water before it is used. Three of the trees are sufficient to maintain a man a year; and an acre, properly planted, will afford subsistence for one hundred for that time.

سلام

*Salām.* The compliments of ceremony when persons meet; in a message, respects, compliments to any one. Various are the forms of salutations which have been adopted for addressing monarchs. These bow down the head, and those bend the knee, whilst others practise different modes, in token of submission. The emperor Akber commanded the palm of the right hand to be placed upon the forehead, and the head to be bent forwards. This kind of salutation is called koor-nish, i. e. "the head being placed in the hand of supplication, becomes an offering to the holy assembly." The tusleem is performed after the following manner: The back of the right hand is placed upon the ground, and raised gently till the person stands erect; when he puts the palm of his hand upon the crown of his head. His majesty (Akber) related as follows: "One day my father bestowed upon me a royal cap, which I put

upon my head, and because it was too large for me, I held it on with my left hand, bowed down my head, and made the tusleem. The king was exceedingly pleased with this new method, and from that time it became the mode of performing that obeisance." Upon introduction, or on taking leave, or upon receiving a munsub, or jageer, or a dress, or an elephant, or a horse, it is usual to make three tusleems; and on occasions of less moment, they perform only one tusleem. Formerly the countries used to add the sijdah to the koornish and tusleem; but as ignorant and ill-disposed people viewed this action in the light of impious adoration, his majesty ordered it to be discontinued by all ranks of people on public occasions. However, in the private assemblies, when any of those in waiting are ordered to seat themselves, they on this occasion bow down their foreheads to the earth.

According to the Asiatic style, he who after any disgrace is permitted to appear in the Huzzoor Walla, or *high presence*, to make the obeisance called a Salam, is esteemed to be forgiven and restored to favour.

سلام

*Salamy.* A present on receiving an appointment.

تالشی

*Tallsee.* Arbitration.

تالبت

*Tallis.* An arbitrator.

ثالث نامہ

*Sallis nameb.* Deed of award.

ساتوکہ

*Satooka.* Base coin.

ایم

*Sawayeem*, the plural of *Sayeema* ; and *Sayeema* is by the learned understood to imply camels, oxen, goats, and other animals, which subsist for the greater part of the year upon pasture ; wherefore, if they live but half the year in pasture, and are fed for the other half upon forage, they do not fall under the description of *Sawayeem*.

سایرجات

*Sayerjat.* All kinds of taxation besides the land rent-

*Sayeeba*, in law, is a female camel set at liberty, in pursuance of a vow. Literally, it means *running about at liberty*. It may be used towards a female slave, as a formula of manumission.

سایر

*Sayer.* The revenue is divided into *mal* and *sayer*; the former is the land revenue, the residue is *sayer*.

سایر پونچوٹرا

*Sayer Panchotra.* The customs collected by government.

چلنت

*Sayer Chelunteh.* Unauthorized duties, collected by zemindars, on goods passing through their districts.

سیندی

*Serbundy.* The allowance for charges of an amil's officers, and those whom he employs. Wages; allowance.

سیر

*Seer.* A weight nearly equal to a pound. According to the Asiatic Researches, vol. VI. p. 49, a seer is equal to the weight of 80 rupees.

سواخ

*Seewauneh.* Boundaries; limits.

سبم

*Sebm.* The sixth part.

سپ

*Sepoy.* Vide *Sipab.*

سرائی

*Serai.* A building on the high road, or in large cities, erected for the accommodation of travellers.

صرف سکہ

*Serf Sicca.* One anna and a half, or about 9 per cent. An abwab, established by Cossim Ally Khaur, in consequence of his discovery, that the zemindars collected this account from the moufussil, in order to make up for the loss alledged to be sustained by the

regulation of an annual re-coinage, and the decreased value of rupees, after the first year of their circulation.

سربد

*Serbud.* A boundary, or frontier.

سرینده

*Serinda.* The Bengal violin : it has three strings, which are made of a certain kind of silk.

سریسٹوب

*Serishtub.* An office of registry.

سریسٹوب دار

*Serishtub dar.* The officer, or registry keeper.

سرکا

*Serka*, literally means, *the secretly taking away another's property*. In the language of the law, it signifies, the taking away the property of another in a secret manner, at a time when such property is in custody ; that is, when the effects are in supposed security from the hands of other people, and when the value is not less than ten dirhams, and the effects taken, the undoubted property of some other, than of him who takes them.

سرسبکون

*Sersbicun.* This term implies breaking the capital. It is used to express land granted in charity by zemindars and other landholders, the revenues of which, to prevent any loss, either to the zemindar, or to government, where for the first year only levied by a tax upon the ryots of the village, where this land was

situated ; but the loss arising from this donation must ultimately, as is evident, fall upon government itself. It is by custom become hereditary, and also alienable.

### سوانح نگار

*Sewanabnigar.* An officer stationed by the Mogul government in distant provinces, to transmit weekly to court, an account of all public transactions, such as the collections of revenues, the management of lands, and the state of the country.

### سیاہ ادنی

*Seyab Amdanny.* A running treasury account of the collections, as received day by day from the respective renters.

### سیاہ موجودات

*Seyab Mojudaat.* An account of the daily receipts, remittances, and disbursements.

### سزاوول

*Sazawul.* An officer employed for a monthly salary, to collect the revenues of a district, the zemindar of which has fallen in balance.

### شب محمد

*Sbabbab Amud.* Manlaughter.

*Sbadja.* Wounds, of which there are ten kinds : 1. *Hariffa*, or a scratch, such as does not draw blood. 2. *Damia*, or a scratch that draws blood, but without causing it to flow. 3. *Dameca*, or a scratch, such as

causes the blood to flow. 4. *Bazia*, or a cut through the skin. 5. *Motehmia*, or a cut into the flesh. 6. *Sim-dak*, or a wound reaching to the pericranium. 7. *Maw-zibi*, or a wound which lays bare the bone. 8. *Hasbima*, a fracture of the skull. 9. *Moonakkila*, a fracture which requires a part of the skull to be removed. 10. *Amma*, or a wound extending to the membrane, which encloses the brain. Next follows *Demigba*, or a wound which penetrates to the brain, which, however, is not included among the others, as a person so wounded cannot possibly continue alive.

شاگرد پیشہ

*Sbagird Peysha.* Retinue; servants.

اہ بندر

*Sbatbunder.* The office of customs at Dacca.

شالی

*Shallee.* Rice unreaped; the same as batty.

*Sheffa.* In the language of the law, signifies the becoming proprietor of lands, sold for the price at which the purchaser has bought them, although he be not consenting thereto. This termed *Sheffa*, because the root from which *Sheffa* is derived, signifies *conjunction*, and the land sold is here *conjoined* to the land of the *Shaffe*, or person claiming the right of pre-emption.

مشفیع

*Sheffe.* Vide above.

## اشقدار

*Sheikdar.* A temporary officer of the collections, appointed to superintend and manage the collections on a turruf or pergunnah, and to receive the amount collected by the gomeshtchs of the several villages included in such division. He is paid by a ruffooda, which he receives from the ryots. See Etmaumdar.

## شوپرت

*Sheopret.* The same as bermooter.

## شینگا

*Shilinga.* A sort of Indian vessel used on the flat coast where there are not any harbours. Mr. Bartolome informs us, that, in company with M. Bartheaud, he went on board a small Indian vessel called by the inhabitants shilinga. As it is exceedingly dangerous and difficult to land at Pondicherry and Madraspatnam, these shilingas are built with a high deck, to prevent the waves of the sea from entering them. This mode of construction is, however, attended with one inconvenience, which is, that the waves beat with more impetuosity against the sides, raise the shilinga sometimes towards the heavens, again precipitate it into a yawning gulf, and, at length, drive it on shore with the utmost violence. In such cases the vessel would be entirely dashed to pieces, if the Mucoas, or fishermen who direct it, did not throw themselves into the sea, force it back by exerting their whole strength, and in this manner lessen the impetuosity of the surf. On the flat coast of Coromandel there are no harbours, and for



that reason neither people nor goods can be conveyed on shore, but in these shilingas. This labour is very dangerous even for such small vessels, as the flatness of the coast to so great an extent renders the breakers extremely violent.

### شرب

*Shirb.* A draw well, dug for the purpose of watering lands, and the right to the use of which is transferable in the same manner as any other property.

### رکت

*Shirkut.* Partnership. In its primitive sense, it signifies the conjunction of two or more estates in such a manner, that one of them is not distinguishable from the other. The term Shirkut, however, is extended to contracts, although there be no actual conjunction of estates, because a contract is the cause of such conjunction. In the language of the law, it signifies the union of two or more persons in one concern.

*Shirra.* Purchase.

### صراف

*Shroff.* A banker or money changer. Properly Seraf,

### شروفتک

*Shoffing.* So called by the English in Bengal, is the examining, sorting, and weighing the various kinds of rupees, to fix each to its distinct species, discard the refuse, and settle the batta upon all, according to the

price of the day, in order to establish the value in standard or sicca rupees.

شمار

*Sbumar.* An account of the daily receipts of whatever denomination, whether collected according to the kistbundee, or received as presents, *Muttates*, or the like, and, in general, contains memorandums of every day's transactions.

سایوت

*Siayut.* • Emancipatory labour. By *Siayut* is meant work or labour of any kind. It is a principle of the Mohammedan law, that no person can remain *partially* a slave, but that any circumstance, which in its nature establishes the emancipation of a part, provides for, and necessarily induces, the eventful emancipation of the whole: and hence the rule, that a slave, partially emancipated, works out the remainder of his value at an ascertained rate, being, in some measure, in the state of *Mekatib Sidjel*. If witnesses exhibit evidence before a *cauzee* against a defendant, the subject of a suit being at a distance, the *cauzee* may pass a decree upon such testimony, because it establishes proof. The decree so made is written down, and this writing is called a *Sidjeh*, or *record*, and is not considered as the letter of one *cauzee* to another.

سیکا

*Sicca Weight.* Equal to 7dwt. 11gr. 5511 in Bengal.

سیفہ

*Sifaja.* The delivery of property to another by way.

of loan, and not by way of trust, in order that the other may deliver it to some friend of his; and the object of it is to avoid the dangers of the road.

صحرا

*Sih*. This is the term applied in general to the extensive and barren deserts of Arabia: it also means any waste, or unclosed land.

سلک بندی

*Silekbundee*. An account of the daily receipts of revenue made out at the end of the month, when the whole is added together, and formed into one total. But this term is more peculiarly applied to the account of the month of the year, in which the daily receipts are entered as they come to hand, up to the 29th of Chéyte; but the receipts on the 30th are kept till the commencement of the ensuing Pooncah, when the several sums received within that interval are entered, with the date of the receipt of each, and being added to the receipts of the 30th, are consolidated into one sum, and placed under that day's date.

م

*Sillim*. In the language of the law, is a contract of sale, causing an immediate payment of the price, and admitting a delay in the delivery of the wares. In this kind of sale, the wares are denominated Moosleem-see; the price Ras-ul-mal, (the capital stock); the seller Melleem-alchee, (the advanced to); and the purchaser, Ru-bûi-fellem, (the advancer.)

سینگھراتی or سینگھراتی بحال

*Singbatty Mebal.* A fare for horned cattle.



*Sipah.* The Sipahs, (or sepoys,) are native soldiers, who are generally used for the Indian infantry, but are disciplined after the manner of the Europeans. Their companies consist of a Subahdar, Jemmidar, Havildar, Naig, and Tom-tom.

سپر سلا

*Sipah Jilal, or Viceroy.* He is his majesty's vicerent. The troops and subjects of the soobah are under his orders; and the prosperity thereof depends upon his impartial distribution of justice. In all his actions he must strive to please the Deity, to whose throne it is his duty to be incessantly offering up supplication and praise. He must constantly keep in view the happiness of the people, and never suffer himself to be negligent in business. He must not talk idly, nor shew an unpleasant countenance. He must be circumspect in his conduct, and pay due regard to the rank of every one, shewing particular complacency towards them who are nearest him in office, nor neglecting those whose duty engages them at a distance from his person. Whatever can be transacted by his servants he shall not commit to the care of his sons; neither shall he employ himself upon a business which can be performed by his children. On all occasions, he shall consult with a person wiser than himself; or if such an one is not to be found, he shall associate together

several of approved wisdom, and deliberate with them, listening with attention to the opinion of each, and determining with caution.

VERSE.

“ Sometimes an old wife man may counsel foolishly ;  
and an ignorant boy may, through mistake, drive the  
arrow into the butt.”

He must not admit every one to his counsel, nor low people in particular; since few advise from motives of friendship and disinterestedness. Considering his office to be that of a guardian, let him act with the utmost caution. He must regard the knowledge of the dispositions of men as the firmest basis of his power, and, having obtained that, he will live in perfect security. Let him keep under the command of reason, both his favour and his displeasure. The disobedience he shall strive to reclaim by good advice. If that fails, let him punish with reprimands, threats, imprisonment, stripes, or even amputation of limbs; but he shall not take away life till after the most mature deliberation. He must not stain his tongue with abuse, for foul language belongeth to low and inconsiderate people. Let him not make a practice of affirming his words with an oath, for he will thereby make himself suspected for a liar, and fill his hearers with distrust. In judicial investigations, let him not be satisfied with witnesses and oaths, but make repeated and various inquiries, and pay due attention to physiognomy. He must not intrust these investigations so entirely to another as to consider himself freed from all responsibility

## VERSE.

“Refer not his cause to the investigation of the dewan, for possibly his complaint is against the dewan.”

Those who apply for justice, let him not be afflicted with delay and expectation. Let him shut his eyes against offences, and except the excuse of the penitent. Let him behave himself with befitting state and munificence. Let him object to no one on account of his religion or sect. Let him intrust each division of the country to the care of an honest upright man. Let the roads be made safe by stationing proper guards for the protection of the traveller, and let him continually receive information thereof. Let him appoint to offices men of worth, foresight, and integrity, and not such as are avaricious, and if a sufficient number of such people are not to be found, he shall join in office several who are not acquainted or connected together; and writing down the representation of each, he must endeavour to discover the truth. Let his expences always be less than his income; and of what remains he should give some part to the needy, particularly those who do not set forth their wants. Let him be always attentive to the discipline of the troops, and see that their arms be kept in good order. And he shall constantly exercise himself and his men in riding, and in shooting with the bow and the matchlock. Let him be circumspect and deliberate in placing confidence, for many who are evil-minded carry a fair outside, and use the language of friendship; but as their professions are void of sincerity, they conclude with acting a vicious part. Let him strive to increase cultivation

and population, and gain the hearts of all our subjects by a faithful performance in his engagements; and let him consider it is his duty to befriend the industrious husbandman. Let him be careful to appoint impartial collectors of the revenues, and be always vigilant over their conduct. He must give attention to the digging of reservoirs, wells, and water-courses; to the planting of gardens; to the erecting serais, and other pious and useful foundations; and see that such as have fallen into decay be repaired. He must not be fond of retirement, nor indulge himself in melancholy; neither ought he to be familiar with the populace, nor always in a crowd.

. VERSE.

"Neither associate with every one; nor separate yourself from every one. Go in the road of wisdom, and be neither a fly nor a phoenix."

Let him venerate those who devote their lives to the service of God, and respect the dervishes and truly pious mendicants. Let him not consider imploring blessings from the sun and venerating lamps as ignominious. Let him accustom himself to watching, and sleep and eat with moderation. Let him employ himself in prayer at sunrise, noon, evening, and midnight. When he is at leisure from religious and worldly duties, he should peruse books of philosophy, and guide his actions by their precepts. If he is not in a temper of mind to relish this study, he may read the Masnevy, regardless of the letter, but considering the spirit of the author. He ought also to cultivate his mind with the approved tales of the Keleilah Qunnah, thus making the experi-

ence of ancient times his own. Let him listen to true  
 theology, and not give attention to idle tales. Let  
 him associate with the wise, and those of good and  
 friendly disposition, and having selected from amongst  
 them a man of truth and integrity, direct him to give  
 due attention to all his actions, in order that whatever  
 appears improper to him may be presented by him in  
 private. If at any time he misconceives a motive or  
 action, he shall not therefore be displeased at him, for  
 it has long been matter of complaint, that people are  
 backward in speaking any thing that may be disagree-  
 able to their superiors, and that it is difficult to find one  
 who will benefit another to his own injury. Let him not  
 be hurried away by the representations of slanderers, but  
 exert his own circumspection on all occasions, because  
 men of bad character forge stories, and, passing them-  
 selves off for men of integrity and disinterestedness,  
 labour to injure others. Let him not be revengeful,  
 but behave with modesty and kindness to every one.  
 He must not slight the descendants of ancient families,  
 but consider the glorious actions of their ancestors as the  
 recommendation of their less deserving posterity. Let  
 him observe that at meals every person says *Allah*  
*Akber*, and that the principal man amongst them an-  
 swers *Jelle-jelalebo*. Let him see that neither a goat  
 nor a sheep be killed that is not a twelve-month old.  
 For a month following the anniversary of his birth-day  
 he shall abstain from eating flesh; neither shall he eat  
 of any thing that himself has slain. Let him not addict  
 himself to sensual gratifications; nor have commerce  
 with a pregnant woman. The food which is usually



given away after the death of a person, he shall prepare every year on his own birth-day, and bestow upon the needy.

Upon the sun's entering a sign of the <sup>zodiac</sup>, let him employ himself in prayer, and discharge cannon and musketry, to apprise the populace thereof. And let him order the kettle-drum to be beat at sunrise and midnight. Let him not consider himself as stationary, but hold himself and family in readiness to repair to the presence at the shortest summons. Vide Aycen Akbery, vol. I. p. 294.

## صرف

*Sirf* *Bey'a Sirf*, means a sure sale, of which the articles opposed in exchange to each other, are both representatives of price, because *Sirf* means a removal; and in this mode of sale, it is necessary to remove the articles opposed to each other in exchange, from the hands of each of the parties, respectively, into those of the other. *Sirf* also means a *superiority*; and in this kind of sale, a superiority is the only object, that is, a superiority of quality, fashion, or workmanship, for gold or silver, being with respect to their substance of no use, are only desirable from such superiority.

*Sircar* Any office under the government; sometimes, the state or government itself. Any number of *pergunnahs* placed under one head in the government books, for conveniency in keeping the accounts. It

common usage, in [Bengal], the under banyans of European gentlemen are called Sircars. See Banyan.

سردار

*Sirdar.* Chief; head; leader of a military band.

سود

*Sood.* Interest.

صلح

*Soolb.* In the language of the law, signifies a contract, by means of which contention is prevented, or set aside.

سوئٹہ بردار

*Soontaburdar.* An attendant who carries a silver bludgeon, about two or three feet long, in his hand, and runs before the palkee. He is inferior to the Chubdar; the propriety of an Indian sewaury, or retinue, requiring two Soontaburdars for every Chubdar in the train.

سپاری

*Sopaury.* The name given by Indians to beetle-nut.

سوری شخصی

*Soorée Musbukuffy.* A tax on the revenues of spirituous liquours.

سوگند

*Sowgund.* An oath.

صوبہ

*Subab.* A province. Hindoostan contains 15 subahs, which are subdivided into fircahs, and these again into pergunnahs.

صوبہ دار

*Subahdar.* The viceroy, or governor of a province, equivalent to nawwab, nizami, &c. See Sipahsallar : vid. also Appendix, No III.

صوبہ داری

*Subahdary.* The office of a subahdar.

صدر

*Sudder,* is used in contradiction to *mosuffil*, which signifies parts or branches. Thus the head court of a zemindary is termed *Sudder*; with respect to the villages, turufs, or pergunnahs, of which it is composed; and *mosuffil*, with regard to the catcherry at Calcutta.

صدر جمع

*Sudder Jujma.* The amount revenue to be paid to government by zemindars, chowdries, and huzzoory talookdars, exclusive of the charges of collection.

صدر کچہری

*Sudder Catcherry.* The khalfah; also the head catcherry of a district, generally held at the place where the person in charge of the collection resides; hence all orders are issued to the several officers and subordinate catcheries.

صفا:

*Sufyanch.* Days appointed for abstinence from flesh.

شمن

*Summun.* Price.

نوات

*Sunaut*, properly *Sunwant*; rupees of old dates, on which a discount is allowed,

سند

*Sunnud.* A charter, patent, or grant from any man in authority. A paper authenticated by proper signatures is called a sunnud; and the duster (or register) is the book in which the sunnuds are entered. Some sunnuds have nothing but the royal seal: others are first authenticated by the seals and signatures of the ministers of state, and afterwards are ratified by affixing the royal seal; and some have only the seals and signatures of the ministers, without the royal seal.

سند دیوانی

*Sunnud Dewanny.* A grant, or writing for holding land, being that by which all zemindaries are held.

مسورت حال

*Surut Haul.* A state of the case.

سُتِ یوگ

*Suttee Yug*, or age of purity, is according to the Hindoos, the first of the four æras or periods of Indian chronology; it is said to have existed three millions, two hundred thousand years, and that the life of man was extended, in that age, to one hundred thousand

years, and that his stature was twenty-one cubits—  
(Mr. Halhed.) Mr. Rogers says the futtee yug is a  
period of one million seven hundred and twenty-eight  
thousand years. Mr. Bernier says, it was two mil-  
lions five hundred thousand years.

*Syqeba*. A woman with whom a man has had car-  
nal knowledge.

*TAATA*. A mutual surrender, when the seller gives  
the articles sold to the purchaser, and the purchaser in  
return gives the price to the seller, without the inter-  
position of speech.

*Tabayeen*. A title given to those doctors who suc-  
ceeded the *Ashab*, or companions of Mohammed.

*Tabeehb*. A spirituous liquor obtained from dates.

*Tadbeer*, in its primitive sense signifies looking for-  
ward to the event of a business; in the language of the  
law, it means a declaration of a freedom to be established  
after the master's death.

*Tabalif*. The swearing of both the plaintiff and the  
defendant.

*n*. Arbitration.

*Tabr*. Term of purity, meaning the spaces that intervene between the menstrual fluxes.

*Tabud*. A lease, contract, or agreement.

*Tahseeldar*. An officer employed to collect the revenues of a district, for a certain fixed salary; he is frequently called *Aumil Sezawul*, and *Tahseeldar*, indiscriminately.

*Tabveeldar*. A treasurer, or cash keeper.

*Takadem*. Such a distance of time as suffices to prevent punishment. It operates in a way similar to our *statutory limitations*.

*Takaza*. Exactling by means of a suit at law.

*Takbarij*. In the language of the law, a composition entered into by some heirs, for their share of the inheritance, in consideration of some specific thing, which excludes them from inheritance.

*Takjal*. A mint.

## طلاق

*Talak*. Divorce. "In its primitive sense, it means dismissal: in law, it signifies the dissolution of a marriage, or the annulment of a legality by certain words.

## طلاق احسن

*Talak Absan*, or most laudable divorce, is when the husband repudiates his wife by a single sentence, within a *tabr*, or term of purity, during which he has not had carnal connexion with her, and then leaves her to perform her *edit*, or prescribed term of probation. This mode of divorce is termed the *most laudable*, for two reasons; first, because the companions of Mohammed chiefly esteemed those who gave no more than one divorce until the expiration of the *edit*, as holding this to be a more excellent method, than that of giving three divorces, by repeating the sentence in each of the succeeding *talirs*: secondly, because in pursuing this method, the husband leaves it still in his power, without any shame, to receive his wife, if he be so inclined, by a reversal of the divorce during her *edit*: this method is moreover the least injurious to the woman, as she remains a lawful subject of marriage to her husband, even after the expiration of the *edit*, which leaves a latitude in her favour unreprobated by any of the learned.

## طلاق بدعي

*Talak Bid'at*, or irregular divorce, is when a husband repudiates his wife by three divorces at once, (that is,

included in one sentence,) or where he repeats the sentence separately thrice within the *tabr*; and if the husband give three divorces in either of those ways, the three hold good, but yet the divorcer is an offender against the law.

### طلاق حسن

*Talak Hoofu*, or *laudable divorce*, is when a husband repudiates an enjoyed wife, by three sentences of divorce in the *tabr*.

### طلاق كنائيه

*Talak Kanayut*, or *divorce by implication*, is when a man repudiates his wife, not in express terms, but, by the mention of something from which divorce is understood and divorce does not take place from this, but by *intention*, or *circumstantial proof*, because the implication is not used to express divorce alone, since it may mean divorce and also something else; and hence *intention*, or *circumstantial proof* is requisite, to determine the construction in which it is to be taken.

### طلاق السنه

*Talak us Sonna*. Divorce according to the rule of the Sonna, in opposition to *Talak Bid'ut*, which signifies a novel, *unauthorized*, or *heterodox* mode of divorce.

### تعلق داري or تعلق

*Talook*, or *Talookdary*, A lease in perpetuity. A small zemindary.



### تعلقدار

*Talookdar.* The proprietor of a talook. With respect to the payment of his revenue, he is either huzzoory or muzkoozy; the former holds his lands of, and pays his rents immediately to government; the latter, whose lands form a part of a zemindary, holds them under the zemindar, or chowdry, to whom he pays the revenues. All talookdars are supposed originally to have paid their rent in this manner, through the zemindars or chowdries; among whom, it is believed, that the whole of Bengal was distributed. But in order to bring the waste lands into cultivation, they parcelled out, in consideration of a sum of money, or of the performance of particular services, or to provide for a relation or dependent, proportions of their districts (which were henceforward called talooks,) to persons subject to their authority, and who engaged to collect and pay to the donor an annual revenue. An huzzoory talook is considered as secure a tenure as a zemindary, from the circumstance of the revenue receivable from it being, in general, mokurey, or fixed; and because the proprietor is seldom deprived of the management of his lands, as long as he regularly pays his quota of the public revenue.

### تنفیل

*Tanfeel.* A gratuity bestowed upon particular persons, over and above their share of plunder.

### تالاب

*Talk.* (Talub.) A pond or pool of water.

تانا

*Tanna.* A small fort.

تانادار

*Tannadar.* Commander of a small fort.

تاپی

*Tuppee.* An express.

تارج

*Tareje.* An account specifying the particulars afterwards the amount.

تولیت

*Tawkeut.* A transfer by the proprietor, under the original contract at the original price, without an addition of profit.

تاعزیر

*Tazeer.* Chastisement, or discretionary correction.

تازکیہ

*Tazkeut,* is where a certain number of other witnesses bear testimony to the competency of witnesses who are giving evidence in any cause; the former being denominated the *Mozakkers*, or purgators.

تیگا

*Tecka.* A branch of maal revenue arising from calaries, or salt works, farmed out by the zemindars, at a certain annual rent, payable either in money or kind. *Vide Kbazanab nimuk.*

تیکھی

*Tecky.* A lock of hair growing from the crown of the head, in the manner of the Chinese. The Hindoos suffer no other hair to grow on their heads, from a religious principle. The shaving of the Tecky, putting lime on one, and ink on the other side of man's face, and thus leading him about on an ass, is one of the most ignominious punishments that can be inflicted on an Hindoo.

تناب

*Tenab.* A mode of measurement used in the East. The Tenab formerly used in Hindoostan, was made of rope, which, being subject to great variations from twisting, or from the dryness or moisture of the air, the emperor Akber, in the nineteenth year of his reign, commanded that it should be composed of bamboos, joined together by iron rings.

تپکچی

*Tepukchy,* an officer, who, according to the Institutes of the emperor Akber, must be of an upright disposition, a good writer, skilful in accounts, and industrious, as the aumil depends solely upon him for just information. His duty is this: He shall take from the canoongoe an account of the medium state of the revenues for ten years in money and in kind, and having thereby made himself acquainted with the nature and capacity of the country, satisfy the aumil in every particular. He shall write down whatever engagements are made with the husbandman. He shall keep

a separate account of the boundaries of the villages. He shall draw out a statement of the waste and arable lands; to which he shall subjoin the names of the munif, the measurer, and tanahdar, together with those of the husbandmen and niyaks (or chiefs of the village) the articles of cultivation, villages, pergunnah and harvest; and subtracting the deficiency, leave the amount of assets. When the measurement of a village is completed, let him draw out the proportion of assessment of each husbandman, and specify the revenue to be paid by that place, to serve as a rule for the amil's collections. The account of measurement which in the Hindoovee language is called *kbesserch*, shall be sent to the presence. At the time of drawing out the towj e (or account of demands) if former statements thereof are not procurable, let him obtain information, by taking from the puway a account of the land cultivated by each husbandman. The towjee, together with accounts of receipts and disbursements shall be sent to the presence regularly. The name of the collector shall be written in the journal at the bottom of the account of each place. When an husbandman brings his revenue, let him have a receipt for it, signed by the treasurer. He shall receive from the puway and mukadem copies of their towjee accounts, as a guidance for making the collections, together with copies of the firkhut, or receipts, which are given to the husbandmen. These he shall carefully compare together, and if he discovers any fraud or collusion, inflict a fine upon the offenders. He shall daily report to the amil the receipts and balances of every village, and stimulate him to the per-

formance of his duty. Whenever a husbandman comes to settle his account, let it be done immediately. At the end of every harvest, he shall prepare accounts of receipts and balances, and compare them with the putwarree's book. He shall keep a journal of receipts and disbursements under every name and form, and which shall be every day authenticated by the seals and signatures of the aumil and treasurer. At the end of the month he shall inclose the above account in a khereeteh (or silken bag) under the seal of the aumil, and send it to the presence; whither he shall also daily transmit, under the seals of the principal officers, the rates of exchange of mohurs and rupees, together with the market-prices of every article. At the end of every harvest, he shall draw out a particular account of the treasurer's receipts and disbursements, and send it to him for his signature: and at the end of the year let there be sent to the presence, under the seal of the aumil, the mujemmel (or abstract) and the jumrabundy (or particular account of assessement). If any place has been attacked and plundered, let a calculation be made of the loss sustained in cattle and effects, which is to be entered in the journal, and the circumstances represented to the presence. When the season for making the collections is concluded, he shall draw out an account of what remains due from the country, which he shall deliver to the aumil, and send a copy to the presence. In case of dismissal from office, he shall deliver over to the new aumil an account of the balances of revenue and ~~and~~ekavy, and, after having satisfied him regarding those particulars, take an abstract thereof, and repair to the presence.

تیب

*Teep.* A contract, or note of hand.—In Bengal it is particularly used for notes given before hand, for money to be paid for services to be performed.

ترج جمع خرچ

*Terrije Jumma Kurch.* An annual treasury account formed from the Puttun Jumma Kurch.

تد

*Tickas.* Signifies those lands, the rents of which are paid in money, according to the pottahs of the ryots, at certain fixed rates. But when the country has suffered much for want of rain, it is not unusual for government to authorize the farmers to collect from the ticka lands in the same manner as from Bhoatee, on condition that where the ticka crops had failed no rent should be demanded from the proprietors.

تپدار

*Tipdar.* A commander of 100 men. These were frequently promoted by Tippoo Sultaun to the office of Meer Meeran, the highest military rank.

تیرتہ یوک

*Tirtab Yug,* succeeds the Sutte Yug, and is the second of the four æras or periods of Indian chronology. In this age one third of mankind was corrupted; it is supposed to have lasted two millions four hundred thousand years, and that men lived to the age of ten thousand years—(Mr. Halhed). Mr. Roger says, it is one million two hundred and ninety-six thousand;

Mr. Bernier says, one million two hundred thousand years; Colonel Dow, one million eighty thousand years.

تفال

*Toffaul.* A collection of callaries, or salt pans.

تحويل دار

*Tobweeldar.* A cash-keeper or treasurer. See Tashveeldar.

طومار جمع

*Toomar Jumma.* The assel, or original amount of revenue settled on a measurement of the lands, and regular hustabood, or ascertainment of their value by the famous financier, Toorul Mul, Vizier to Akber.

تومرہ

*Toomêrec.* An Indian musical instrument, formed of a gourd or cuddos nut, and two small perforated bamboos, with reeds in each, like those of the Scotch bagpipe. It is more common in Dekkân than in Bengal.

توپ

*Tope.* A wood; sometimes it signifies an orchard of palmettos, or of cocoa-nut trees.

توپ خانہ

*Tope Kbaneb.* The department of the artillery.

توپ خانہ

*Tope Kbaneb.* Store room; wardrobe.

## توفیر

*Towfeer.* An increase on the assul jumma toomary, of the jageer lands, assul d upon them by Jassier Khann, at the moment of their incorporation with the khaika lands, proportioned to the aggregate amount.

*Towjet.* An account of the monthly demands, collections, and balances.

## تقاوی

*Tuckavy,* is money advanced to the ryots, to assist them in the purchasing of implements of husbandry, and in preparing their lands; for which they pay two annas interest per rupee. These advances are made in the Beyhar province, in the months Assar and Sawun, for the khurief harvest, and are collected again in Maugh and Phaangun. Where the former makes these advances by authority, he is answerable for the repayment of the amount. If dismissed, his successor is responsible for whatever amount he can prove to have been advanced by the bonds of the ryots, under the seal and signature of the cauzee and canoonger, compared with the ryots themselves.

## تقسیم جمع or تقسیم

*Tukseem Jumma; or Tukseemy.* An assessement of taxes divided into lots. The Tukseem Jumma, or assessement of the lands of Hindostan, may be seen in the Ayeen Akbery, vol. II. p. 175, &c.



طلب

*Tullub.* A demand. Often used as pay.

طلب مواثبة

*Tullub Mawasibut,* or immediate claim, when the shaf<sup>e</sup> prefers his claim, the moment he is apprized of the sale being concluded; and this it is necessary that he should do, inasmuch, that if he makes any delay his right is thereby invalidated.

طلب اشهاد و تقرير

*Tullub Ishad Wa Takreer,* or claim of Sheffa, by affirmation and taking to witness.

طلب خصومة

*Tullub Khasoomet,* or claim of Sheffa by litigation, which is performed by the Shafee petitioning the cauzee to command the purchaser to surrender up the ground to him.

طلب چتہی

*Tullub Chitty.* A summons.

تمسک

*Tumsook.* A bond.

تنخواہ

*Tunkhab.* An assignment.

تپہ

*Tuppeb.* A division of land, smaller than a per-gunnah.

طرفدار

*Turrafdar.* An officer employed to collect the revenues of particular parts, and who is paid by a rasmoom, either in lauds or money.

تحصیل

*Tusseel.* Collection of the revenue.

تحصیلدار

*Tusseeldar.* A collector of the revenues.

وکالت

*VEKALUT.* Agency; attorneyship.

وکالت نامہ

*Vakaltnameb.* A power of attorney.

وکیل

*Vakeel.* An attorney, or agent.

نائب وزارت

*Vizgrut.* The post, or office of a vizeer.

وزیر

*Vizeer.* The first minister of the empire.

عشر

**USHER**, in general, means the tenth part, and in law, signifies the tithes which are taken from the produce of cultivated lands in Arabia and other places. *Kheraj*, in Arabic, and *Bay*, in Persian, is any thing that the sovereign takes out of the produce of cultivated lands in Sowad Irak, and other similar situations; or what is paid him in money by the proprietors of such lands, but which never exceeds half the produce. Vide *Kheraj*.

**Ushree.** The same as Ashoorie; which see.

وعده

**WADAH.** An agreement, or contract.

وعده بندي

**Wadabbundy.** Stated dates on which to discharge any debt, or pay any money.

وعده دار

**Wadabdar.** The same as Adahdar.

وفا

**Waffa**, literally, a security sale; so termed, because by it the seller answers to the purchaser the debt he owes him; or when the seller says to the purchaser, "I sell you this article in lieu of the debt I owe you in this way, that upon my paying the debt the article is mine."

## وقایع نگار.

*Wakanagar.* A writer of news, or occurrences. There were formerly officers established under this name, throughout every part of the empire, whose business it was to transmit weekly to court, by the post, an account of the collection, the management of the lands, and other matters which came to their knowledge, respecting the country and the revenues. A head Wakanagar resided at Patna, and his deputies were dispersed through every district.

## وقیع نویس

*Wakyanavees.* The office of Wakyanavees, is an admirable institution, and absolutely necessary for the well conducting of the affairs of an empire. Although the name of the office existed in former reigns, it was never applied to any useful purpose till Akber's accession to the throne. For executing the offices of this department there are appointed fourteen able tepukchees, ten of whom do duty daily in rotation. Some others are so added as supernumeraries, one of whom attends every day; and if it happens that one of the fourteen first mentioned is absent upon a matter of necessity, this additional person officiates in his room. These supernumeraries are called kowtel.

It is the business of the wakyanavees to take in writing an account of the following occurrences: Whatever his majesty does himself, and the orders that he issues—what representations are made him by the ministers of state—what he eats and drinks—when he

sleeps, and when he rises—and what time he sits on his throne—how long he continues in the haram—when he goes to the bargah khafs, or to the bargah aum—in what manner he hunts—what game he kills—when he marches, and when he halts—what offerings are presented—what books are read to him—what alms and donations are bestowed—what grants are made of seyurghal—what accidental increase or deduction may happen in the revepue—what contracts are concluded—which given in farm—what is bought—what is committed to the charge of any one—what peishcush and remittances of revenue are received—what firmauns are issued under the royal seal—the arrival, introduction, or departure of any person of consequence—what petitions are received, and what answers given—what period is fixed for the execution of any particular order—who is absent from his guard—what battles are fought, and with what success—when peace is concluded, and upon what terms—the death of any person of rank—what battles of animals have been exhibited, and who won the bets—what cattle die—what rewards are bestowed, or punishments inflicted—how long his majesty sat in public—what marriages and births happen—when his majesty plays at any game—of public calamities—and what harvests are produced.

The account of the occurrences being read to his majesty, and approved by him, the daroghah put his seal upon it, after which it is carried to the perwanchee and the peer arz for their respective seals. The paper when thus authenticated, is called a yadasht: then a writer writes a clear style and a fair character, takes

the yadasht and makes an abridgement of it, and having put his seal to it, gives it in exchange for the yadasht. To this abridgement are added the seals of the wakya-navees, the meer arz, and the daroghah of this department. This abridgement is called the taleekeli, and the writer thereof the taleekeh-navees. Lastly, it is authenticated by the seal of the perwancher.

ولي

*Walee.* Guardian.

ولي بعيد

*Walee Beyeed.* A guardian of a more distant degree, than a father, brother, or uncle.

ولي جنایه

*Walee Jenayut.* The next of kin, or other person entitled to exact retaliation for offences against the person.

ولي الدم

*Walee Uddum.* The next of kin, or guardian, who is entitled to be the avenger of blood.

وارث

*Waris.* Heir.

وصايا or وصيه

*Wafaya.* Wills; the plural of *Wusefah*.

وصي

*Wassce.* The executor of a will.

## واصلات

*Wauflaut.* The whole amount collected under every description.

## واصل بلقي

*Waufl Baky.* Collections and balances.

## واصل

*Waufl.* Amount of money; receipts.

## ودع

*Widda*, in the language of the law, signifies a person empowering another to keep his property. The proprietor of the thing is styled *Moddee*, or *depositor*; the person so empowered the *Meda*, or *trustee*, and the property so left with another, for the purpose of keeping it, is styled, *Widdreyut*; because *Widda*, literally, means *to have*, and the thing in question is left with the *Meda*, or *trustee*.

## ولا

*Willā*, literally means assistance and friendship. In the language of the law, it signifies that mutual assistance, which is a cause of inheritance. There is no single word in our language, fully expressive of this term. The shortened definition of it is, the *relation between the master (or patron) and his freedom*; but even this does not express the whole meaning.

## وقف

*Wuqf*, in its primitive sense, means detention. In the language of the law, it signifies the appropriation

of any particular thing to a pious or charitable use.

## وصولی

*Wooftulee.* That may be realized, or collected.

## یادداشت

*YAD DASHT.* A memorandum

## یمنین

*Yameen.* A vow. In its primitive sense it means strength or power; at the right hand: in the language of the law, it signifies, an obligation by means of which the resolution of the vows is strengthened in the performance, or the avoidance of anything, and the man who swears or vows, is termed the *baliff*, and the thing sworn to or avowed, the *Yamen Ghamoos*, (literally, a false oath, or perjury), signifies an oath taken, or concerning a thing already past, in which is conveyed an intentional falsehood, on the part of the swearer.

## یمنین منعقد

*Yameen Moanaki'd*, (literally, a contracted oath or vow), signifies, an oath, concerning a matter which is to come. Thus a man swears that he will do such a thing, or he will not do such a thing.

## یمنین لیغو

*Yameen Ligboo*, (literally, a nugatory oath,) is an oath taken concerning an incident, or transaction already past, when the swearer believes, that the matter



to which he thus bears testimony accords with what he swears, and it should happen to be actually otherwise.

ياسول

*Yefaswul.* A state messenger: a servant of parade, carrying a silver, or golden staff.

احتساب

*Yetesab.* An officer, for regulating weights.

اتمام بندي

*Yetmaumbandy* An account of the pergunnahs and other subdivisions of a province: with the names of the zemindars, and the nature of separated land, where annexed, and where alienated.

يوك

- Yug.* An age. The Hindoos reckon the duration of the world by four yugs or distinct ages, viz. 1 The Sūttee Yug, or age of purity, is said to have lasted 3,200,000 years; and they hold that the life of man was in that age extended to 100,000 years, and that his stature was 21 cubits.
2. The Tirtah Yug (or age in which one-third of mankind were reprobate) they suppose to have consisted of 2,400,000 years, and that men then lived to the age of 10,000 years.
3. The Dwapaar Yug (in which half of the human race became depraved) endured 1,600,000 years, and men's lives were reduced to 1000 years.
4. The Collee Yug (in which all mankind are corrupted, or rather lessened, for that is the true meaning

of Collee) is the present æra, which they suppose ordained to subsist for 400,000 years, of which near 5000 are already past, and man's life in this period is limited to 100 years.

Computation is lost, and conjecture overwhelmed in the attempt to adjust such astonishing spaces of time to our own confined notions of the world's epoch : to such antiquity the Mosaic creation is but as yesterday ; and to such ages the life of Methuselah is no more than a span !—Absurd as this Gentoo doctrine may seem, mere human reason, upon consideration of the present contracted measure of mortality, can no more reconcile to itself the idea of patriarchal than of braminical longevity ; and when the line of implicit faith is once extended, we can never ascertain the precise limits beyond which it must not pass. One circumstance must not be omitted, that the ages allotted to mankind in the several Yugs by the Bramins tally very exactly with those mentioned by Moses, as far as the chronology of the latter reaches : for the last part of the Dwapaar Yug, in which they are said to have attained to one thousand years of life, corresponds with the Mosaic æra of the antediluvians ; and in the commencement of the Collee Yug, which comes very near to the period of the deluge, the portion of human existence was contracted to one hundred years, and is seldom supposed even to go far.

We are not much advanced in our inquiries, by allowing with some excellent authors, that most of the Gentoo Shasters (or scriptures) were composed about the beginning of the Collee Yug ; for then we at

once come to the immediate æra of the flood, which calamity is never once mentioned in those Shasters, and which yet we must think infinitely too remarkable to have been even but slightly spoken of, much less to have been totally omitted, had it even been known in that part of the world. The Bramins indeed remove this objection by two assertions; one, that all their scriptures were written before the time by us allotted to Noah; the other, that the deluge really never took place in Hindostan.

But to wave these vague and indefinite disquisitions, as Mr. Halhed observes, it will not here be superfluous to quote a passage or two from some of the most classical and authentic Shasters, which expressly determine and fix the dates of their respective æras to the earliest Yugs.

The first specimen here inserted is from the book of Munnoo, which the reader may observe stands foremost in the list of those which furnished the code of Gentoo Laws, or Ordinations of the Pundits, published by Mr. Halhed; and though the second quotation is not so authoritative, as being the production of a later author; (whose name we do not recollect), in testimony of the date of another, yet Jage Buik is mentioned among the first legislators, and his books are valued for their antiquity as well as for their excellence.

“ When ten thousand and ten years of the Sutte Yug were past, on the night of the full moon, in the month Bhadon, I Munnoo, at the command of Brihma, finished this Shaster, that speaks of men's duty, of justice, and of religion, ever instructive. This treatise, called Munnoo Smistee, will enlighten the world like  
 dawn.”

"In the Tirthah Yug, the au'hor Jage-Bulk, when ninety-five years were past, in the month of Sawun, on the moon's increase, on the Wednesday, (or literally on the day of Mercury \*), finished the treatise, called Jage-Bulk, which sets forth the offices of religion, and also informs men of the duties of the magistrate."

What periods shall we possibly assign to these writers, if we disallow the authorities here quoted? If they are false, there must have been a time when the imposition would have been too palpable to have passed upon mankind, and when the concurrent testimony of the whole world would have risen up in judgment against it; for if we grant Munnoo's works to have been published during his own lifetime, it is impossible that he should have ventured to utter so monstrous a forgery; and if they were concealed till after his death, could the memory of his late existence be so shortly obliterated through the whole country?—But supposing so much of the book as relates to the date to have been forged in by another, and afterwards produced as a part of the original text, which till that time

\* It is very remarkable, that the days of the week are named in the Shanscrit language from the same planets to which they were assigned by the Greeks and Romans:

Audeetye War,	Solis Dies.	Audeetye,	the Sun.
Rebee War,		Rebee,	
Some War,	Lunæ Dies.	Some,	the Moon.
Mungel War,	Martis Dies.	Mungel,	Mars.
Boodbe War,	Mercurii Dies.	Boodbe,	Mercury.
Breebepet War,	Jovis Dies.	Breebepet,	Jupiter.
Shookre War,	Veneris Dies.	Shookre,	Venus.
Shenischer War,	Saturni Dies.	Shenischer,	Saturn.

had lain undiscovered, nobody surely would have believed him in opposition to the universal faith! for so miraculous a fiction could never gain credit but upon the support of some principle of religious opinion, and every religion has established a chronology of its own: besides, can it be possible, that none of Munnoo's contemporaries, none of the succeeding writers should have recorded so striking a circumstance? for if the whole Indian world had till that time believed with us in a chronology nearly answering to that of Moses so astonishing a change in their sentiments upon the introduction of the doctrine of the Yugs would have furnished ample matter for a thousand volumes: but, on the contrary, all the parts of every Shaster (however different from each other on religious subjects), are yet uniform and consistent throughout upon this; the same mode of computing their annals has always obtained, and the same belief of the remoteness or antiquity that now prevails may be proved to have been universally acknowledged, even at the time in which some pretend to fix the first appearance of letters in Hindostan.

Rajah Prichett, who, though ranked as a modern on the records of India, is yet known to have lived in the earliest ages of the Collee Yug, was no less anxious than modern philosophers are to pierce through the obscurity of time, and to trace the progress of the world from its infancy; at his instigation a work was composed by Shukeh Diew, a learned Bramin, (son of Beas, the famous author of the Mahabharat), containing the history of India through the three preceding

Yugs, with the succession of the several Rajahs, and the duration of their reigns. This curious history, called Shree Bhagbut, still subsists, divided into twelve ascunds or books, (literally branches), and three thousand and twenty chapters. What shall we say to a work composed four thousand years ago, and from thence tracing mankind upwards through several millions of years? Must we answer, that the earth was at that time an uninhabited marsh, still slowly emerging from an universal inundation?

Great, surely, and inexplicable must be the doubts of mere human reason upon such a dilemma when unassisted and uninformed by divine revelation; but while we admit the former in our argument, we profess a most unshaken reliance upon the latter, before which every suspicion must subside, and scepticism be absorbed in conviction: yet from the premises already established, this conclusion at least may fairly be deduced, that the world does not now contain annals of more indisputable antiquity than those delivered down by the ancient Bramins.

Collateral proofs of this antiquity may be drawn from every page of the Hindoo code of laws, in its wonderful correspondence with many parts of the institutes of Moses, one of the first of known legislators: from whom we cannot possibly find grounds to suppose the Hindoos received the smallest article of their religion or jurisprudence, though it is not utterly impossible, that the doctrines of Hindostan might have been early transplanted into Egypt, and thus have become familiar to Moses. See Halhed's *Code of Gentoo Laws*.

preface, p. xxxvi, & seqq. Vide also the Advertisement to the Asiatic Researches, vol. V.

ركوة

**ZAKAT** in its primitive sense, means *purification*, whence it is also used to express contribution of a portion of property, assigned to the use of the poor as a sanctification of the remainder to the proprietor. It is by some commentators termed the indispensable alms.

ضامني

**Zaminee.** Bail. Bail for the person is termed *Hazzer Zaminee*. Bail for property is termed *Mal Zaminee*.

**Zat.** Person, or life; it signifies the body connected with the soul, in opposition to *Budn*, which means simply the *material* body.

زبان بندي

**Zebanbundy.** A deposition.

ذبح

**Zebbab.** A sacrifice.

زير بار

**Zabar.** Overburdened with expence, or borne down with oppression.

ظهار

**Zehar** is derived from *Zebr*, the back. In the language of the law it signifies, a man comparing his wife to any female relations, whether by blood, by fosterage, or marriage, as renders marriage with them invariably unlawful. If a man says to his wife, "you are to me

like the back of my mother," she (the wife) becomes prohibited to him, and his carnal connection with her, is unlawful, as well as any other conjugal familiarity, until he shall have performed an expiation.

زكاة

*Zekat.* See *Zakat*.

زمار

*Zemar.* If any man has a claim upon another, for a debt, and the other dispute the same, and some years thus pass away, and the claimant be destitute of proof, and the debtor afterwards makes a declaration, or acknowledgement publicly, inasmuch, that there are witnesses of the same, there is no obligation, upon the claimant, to render any (*Zekat* upon the property which in the subject of a claim) for so many years as have passed. This uncertain sort of property is termed, in the language of the law, *Zemar*; and trove property and fugitive slaves and *usurped* property, respecting which there is no proof, and property, sunk in the sea, or buried in the desert, and its place forgotten and tyrannically seized by the sultaun, are all of the description of *Zemar*.

زمین دار

*Zemindar.* A person who holds a tract of land immediately of government, on condition of paying the rent of it. He is first in rank among the landholders; if a zemindar be unable to pay up the amount of his engagements with government, at the end of the year such a part of his zemindary shall be sold, as will dis-



charge the balance, and the *sunrud* from the *khallen* granted to the purchaser. If he be dispossessed of the management of his *zemindary*, he is, nevertheless, exclusively responsible for all debts incurred by him during his possession, unless a mortgage was given on the *zemindary* or the money borrowed, applied to the payment of the revenue; in both which cases the *zemindary* is answerable, in such manner however, as only to deprive the new *zemindar* of a part of his profits: but not to subject him to any loss; or affect the revenue of government; but no mortgage is deemed valid, unless it be registered in the public *cutchery*. *Zemindars*, by the nature of their tenures, have no longer a right to their lands, than whilst they pay their revenues; in case of failure, the sale of their land consequently is a more just and useful recompence to government, than subjecting them to corporeal punishment. Should they, however, at any time be prevented fulfilling their engagements, by unavoidable accidents, rather than by their own mismanagement, equity will point out what indulgence they may be intitled to on that account.

### زمین داری

*Zemindary*. The office of a *zemindar*, or the lands held by him.

### زمار

*Zennar*. A sacred string worn by the three higher cast of the Hindoos: it is hung round the body from the left shoulder; it is made with a particular kind of

perennial cotton, called *nerma*, composed of a certain number of threads of a fixed length. That worn by the *Khatri* cast has fewer threads than that worn by the *Bramins*, and the *Bice* have fewer still; but the *Sooder* cast are not permitted to wear it.

مشتوت

*Zer Mottote*. An abwab established by *Shujah Khan* at the rate of about one and a half per cent of the *as-fel jumma*, and consisting of the four following articles: *nuzzer poonea*, *dhay thelaut*, *pboofitch bundy*, and *ruffoom nizarut*. It is of *Hindoo* etymology, and signifies, literally, a certain proportional increase of a capital sum.

ضلع

*Zillab*. A division, or quarter of land; a district.

ضلعدار

*Zillabdar*. An officer of the collections; the collector of a district.

ضمان

*Ziman*. A recompence.

ضمان تملک

*Ziman Tamallook*. Recompence for an assumption of property, which is not varied by the circumstance of wealth or poverty; as when a man makes *Amwalia*, a partnership slave, in which case he is bound to in-

indemnify his partner for his share in her, although he be poor; contrary to a case when a man emancipates his share in a partnership slave, as he is bound to indemnify his partner for his share, on the condition only of his being *rich*, because the indemnification in that case stands as a *Lamaa Jethayut*, or *recompence for an offence*; and the *Willa* of the slave rests wholly with the *Tudbeen* partner.

## ضمان الأفساد

• *Zimam ul Ifsad.* Indemnification for damage.

## زمني

*Zimmes.* An infidel, subject to the Mohammedan government.

## ضمين

*Zimman.* The indorsement of a grant; literally, the contents.

## زنا

*Zinna.* Whoredom.

## ظلم

*Zullum.* Oppression.

## ضروريات

*Zurriyat.* Necessaries.

Add to the article *Poonah*.—At the commencement of every year, which in Bengal begins in April, there is an established festival, called the Poonah, which is the time appointed for adjusting the accounts of the revenues with the different landholders, and confirming or revoking their leases, according to their merits or otherwise. At this feast the different rajahs and zemindars either appear at Murshedabad in person, or send their vakeels, to negotiate and settle the sum to be established for the revenues of their respective districts for the ensuing year, as well as to adjust the accounts of that expired. On these occasions, whether a zemindar has been punctual or not in the payment of his rents according to the terms agreed on, the musfuddes never want a complaint against him, a pretext for raising his rents, or a competitor to be opposed to him, for the purposes of securing his consent to the payment of a private nuzzeraneh, or present demanded; which nuzzeraneh, is generally increased by the zemindar, in proportion as the officers, upon whom the generality of the company's chiefs must depend for their information, agree to decrease the sum stipulated for the next year's revenue; in this situation, he who agrees to the largest sum of nuzzeraneh is let loose upon the country for the ensuing year.

This adjustment, which in Bengal is emphatically called the *Bundobust* (the tying and binding) naturally affords a fine field for the exercise of the fertile genius of this race of Asiatics, inferior to none in intrigues.

The zemindars, who upon this occasion generally are in want of large sums of ready cash, as well as of security to be given for the payment of their rents according to agreement, have been usually necessitated to call in the Shroffs, or bankers and money-changers, to their assistance. Vid. *Considerations on India Affairs*, vol. I. p. 156.



## APPENDIX.

## No I.

*Arizdashts, or Forms of Address.*

## I.

THE slave Illahyar having knee'd the ground of submission and subserviency with the lip of respect, in address to the servants of your celestial world-protecting court, sendeth health to the kibleh of the world, and mankind. The illustrious Firman that was issued in the name of your servant on the subject of dispatching treasure, and the materials for four household articles, having proceeded with eagerness I hastened to meet it; and became elevated and distinguished by the honour of the contents of your auspicious command. Having instant'y prepared carriages, and on the fifth of Fe wadi, having delivered to the charge of the agents of the Tohwel'dar, the sum of twenty-one lacks of rupees of treasure and the household articles that were wanted, with a distinct and separate account, I have dispatched them along with Khojeh Nadir Khaun; that being watchful on the road with guards and sentries he may carry them to court. Hail kibleh of your servants! The allowance of the said Khojeh is very small. For the sake of his own credit, he supports a greater number of horsemen than the establishment of government; and he is a servant faithful and attached to your majesty. I am hopeful that he will be honoured by your royal favour in proportion to his fidelity and sincerity; for he will be the means of elevating this most humble of your servants. To

urge more would be impertinence. May the world-illuminating-sun of your prosperity continue to shine upon the heads of mankind!

## II.

THE least of your faithful slaves Mohammed Murad having performed the duties of humility, resignation, submission, and slavery, represents at the petitioning place at the foot of your imperial throne, that having some time ago transmitted an account of the insolence, treachery, and rebellion of the disaffected rajahs of the hills, it must have reached the ears of your highness. At this time, on the 7th of Ardibehist, putting my trust in Heaven, I marched against those rebels with my own people. When we had come near to the hills, I thought it advisable to march the troops in the morning into the hills, to seize the wives and children of the rebels. At break of day the men were ready to mount, when Deofin, the rajah of that hill, which is the head of the whole, being ashamed and penitent for his transgression and offence, and having asked forgiveness and put the axe round his neck, came forth and waited on me. Seeing that your royal favour attends the sinner and the penitent, considering the happy dissolution of that kingdom of both worlds, and having saved him from death and degradation, I have removed him from his habitation. On the 16th of Fevadi, having dispatched the said rajah and the prisoners with a present of money and different articles; and of the rarities of the hills; together with a distinct account, along with my brother Mahomed Kooli, to your heavenly palace, he will present to your royal sight. And having actually annexed the possessions of those people to the royal property, I have delivered them to men of credit, that giving confidence and security to the inhabitants, they may improve them. Farther whatever order shall be issued I shall act accordingly. Be the Sun of prosperity and empire shining on the heads of men!

## III.

THE slave of the court Asfur having adorned the forehead of slavery, humility, and contrition, with the

dust of submission; at the petitioning place of the porters of the heavenly celestial palace of the shadow of God, tendeth heath to the kibleh of mankind. You dispatched your slave born in your own house, whom, out of your royal favour, you appointed to the duty of Oujeen. Having posted and travelled stage after stage, I arrived at the Fort Oujeen on the 7th of the great Shaban. By the will of the Almighty God having struggled heartily, as far as it was in my ability and power, in the manner which that true monitor, giving his instructions verbally, directed for the execution of several affairs of importance, I will not deviate from your sacred commands. And whatever happens I shall present it daily. It was proper to make this address. Be the sun of prosperity and greatness shining on the heads of men!

#### IV.

YOUR willing and faithful servant having performed the duties of respect, humility, and submission, represents at the petitioning place of the servants of your heavenly palace the seat of Alexander, the throne of Solomon, the pomp of Feridoon, the splendor of Darius, the retinue of Jumsheed, and the grandeur of King Khufro, (may heaven establish your kingdom for ever!) that upon the arrival of your illustrious and propitious Firmaun, with the honour of a princely dress, and the present of a Babylonian horse marked like Duldul, with which, out of your great kindness, your distinguished me; having anticipated and hastened to meet it, and having understood the fortunate and favourable contents of your world-subjecting command; having put it on my head, and having adorned the forehead of supplication with the dust of submission, I invested myself with your elegant dress; and having put round my neck the reins of the bridle of a fine-paced horse; having performed the ceremonies of dependency, and the proud and elevated head of this sincere well wisher being raised above the clouds, in what words can I express the acknowledgement of this vast bounty? With regard to the sacred orders that



were issued, that the ungrateful Mohammed Kooli, a person nourished and protected by your peculiar favour, not being sensible of his good fortune, having turned away his head from the kibleh of prosperity; and upon an insurrection of some disaffected people having raised disturbances, in the country of Ghuzni, and confirmed a rebellion; although a strong detachment has been sent against him, who having immediately defeated him or taken him prisoner, may bring him to your imperial throne, like that of Egypt, yet as his family and children and other property, with his horses and camels are in a place in Kabul, having gone thither, and having instantly seized on his children dispatch them immediately under the care of a trusty person, to our royal court. And whatever of his substance and effects shall be there, having taken an account of them, and confiscated them, inform me of it. Kibleh of the world, hail! Agreeably to your royal order, the instant that I received information of the contents of your sacred command I set out for Kabul equipped for plundering. The children and dependants were in readiness to depart when your servant arrived. Having seized the offenders children, and dispatched them to court with the ready money that was found in his house, along with Khojeh Ahmed, this devoted's real brother, and fifteen horsemen, I hope they will arrive in safety. Besides having taken an account of his camels and horses, I shall dispatch them after to your court, the asylum of the world. Being proper, I have represented it. Be the word-enlightening-sun of prosperity and riches blazing!

V.

YOUR sincere well-wisher Mohammed Mukeem represents before the servants of the benevolent Nabob, the seat of prosperity and splendor, the place of my Kibleh, that upon having the joyful tidings of the princely Nabob's coming here, so great joy and gladness arose, that it cannot be properly described. The desire of the honour of kissing your feet exceeds all bounds. Wherever your highness shall command,

being eager, and having hastened to your service, let me be favoured with intelligence of your resplendent, and fortunate majesty. I wait for your commands. Farther what can I represent? May the shade of your prosperity be spread over the heads of your well-wishers!

## Nº II.

### *Forms of Passports, Orders, Addresses, &c*

#### A PASSPORT.

TO the Gomaushtels, Jageerdars, Chokeydars, Guzerbans, and Zemindars on the road to Lahore. Whereas the noble Seyid Murtizi carries by royal orders some household articles for government, to the metropolis of Lahore, it is required, that, being duly attentive, they conduct him through their territories in safety; and in no respect allow him to be neglected. And (which God forbid) should an accident happen in any body's territories, he shall be brought to an account for it. Consider this as positive. Written on a certain day of a certain month, of a certain year.

#### AN ORDER TO THE FACTORS AND AGENTS OF THE ROYAL CHAMBERLAIN'S OFFICE.

TO the Factors and Agents of the royal Chamberlain's office. Whereas the superintendency of the whole of the chamberlain's department is confirmed and delivered by royal command to the care and trust of the noble Meer Derveith, it is required, that considering the said person superintendant and inspector of that department, they deviate not from his counsel and advice; which in every respect shall be agreeable to the establishment and regulations of government: and let them obey him as they ought. And it is required of the aforesaid, that, distinguishing himself by the practice of inte-

grity and fidelity, he perform the duties and functions of that office, in such a manner, that nothing better can be conceived. And let the dues of his superintendency be exacted agreeably to the practice of that office. Acting in this business according to orders, make no opposition.

AN ORDER OF A COURT OF LAW.

THE order of the court of law to Illahidad is as follows: Let him appear in court to answer to the suit of Sheikh Moharfinned Ali; that the matter may be settled according to the noble law. Consider this as positive.

AN ORDER OF A COURT OF JUSTICE.

THE order of the court of justice to Mohammed Morad is as follows: Abdulla having come into the high court of justice, has set forth that he has a lawful claim upon him: which he denies. On seeing this order let him appear to answer to the charge of the said person, that the affair may be decided according to the noble law!

AN ORDER FROM A KUTWAI.

THE order to the retailers of the corn-market is as follows: Upon the arrival of this order let them instantly repair to the Kutwal's office; and make no delay.

AN ORDER TO A KRORY.

THE order to the Gomastehs of the Krory, of Khezrabad is this: Having brought along with them the collections and disbursement of the fotedary of the said pergunnah for the term of harvest, let them appear at the royal secretary's office, and let them no delay.

AN ORDER TO A VAKEEL.

THE order to the vakeel of the eminent and noble Bahadur Khaun is this: The horses of the royal stables

are committed to the attention and care of the said khann; let him bring them to be reviewed.

AN ORDER TO THE OFFICERS AND AGENTS OF THE  
ROYAL HOUSEHOLD.

THE order to the officers and agents of the royal household is this: Whereas the match of the standard of splendour, victory, and prosperity is now determined, whatever necessary conveyance may be required, of the household furniture, having drawn out a list of them, send it to me sealed; that a provision of carriages may be made accordingly.

AN ORDER FOR A DETACHMENT.

THE order to Bahadur Khaun with the troops under his command is this: Being ordered to join the illustrious and valiant Mohammed Morad Foudar of the pergunnah of Azmutpoor, it is required, that, having carried your troops with all your stores to him, and having shared with the said person in the duties and fatigues of that service, you deviate not from his command and counsel; and that you pay him due obedience. And agreeably to the certificates of the Mutassuddies of the presence, draw your pay monthly out of the hands of the fotedar of the said pergunnah. Considering this as peremptory; make no refittance.

PASS FOR BOATS.

THE order to the Mutassuddies of the boatmen of the ferry is this: Whereas small boats have occasion to cross the water on the business of government, it is required, that they give them no trouble, nor stop them. Let them consider this as positive.

A CERTIFICATE OF THE DEATH OF A HORSE.

THE cause of writing this line is this: They have brought to the office of the Kutwal of the village of Ranjpoor the skin, of a black horse, with the mark of the stables of government (which are under the management of Meer Ali Krory of the pergunnah of Sam), upon his thigh, which fell down at the inn of Bazeed Khaun, on the 21st of the month Mohurram ul Heram,

in the year 1190. Accordingly many creditable people who were in that Inn have given evidence to this effect. Therefore these few words are written as a state of the case.

#### AN APPLICATION FOR ADDITIONAL ALLOWANCES.

WHEREAS the world-subjecting sun-refulgent mandate directed to the least of your slaves arrived, requiring that, whosoever of the servants of government in that forabah should serve properly, and whose fidelity should appear, having studied his advancement accordingly, I should represent it at your heavenly palace. Now, as Khojeh Mohammed Hussein has performed every kind of laudable service, and keeps up more men than the establishment; and your servant is a well-wisher of government, having therefore proposed for him an addition of two hundred rupees pay and fifty horse, so that the whole, including the original number and the augmentation, may be seven hundred rupees and three hundred horse, I am hopeful, that if it meet with your consent, the royal diwan will cause it to be confirmed agreeably to your sacred command.

#### A SUMMONS.

I. The injured slave Abulkheir, son of Abdurreheem, the Koraishtian, petition, and call for evidence on this account, that Khojeh Reas without any lawful authority, has by force and violence taken possession of a garden belonging to me in the village of Seyidpoor; and has put my brother Sheikh Ahmed to death: and when he formed a design of murdering me, I fled and escaped with my life. Whoever has had any intelligence of this affair, let him for the sake of God write his evidence, or cause it to be written; that he may not be deprived of his reward.

#### A CERTIFICATE OF HAVING SERVED.

THE certificate of Mohammed Khaun and his troops is this. That from the beginning of the month Mohurram-ni-heraan of the year 1190, to the expiration of the month Saffir of the same year, the said Khaun, together with his

followers, have been along with me on the service of government. Let the royal diwans give the body an assignment for their wages agreeably to the establishment of government.

THE ADDRESSES OF PETITIONS.

I.

LET the servants of the heavenly palace present the Arizdasht of the slave Hahim to his most sacred majesty.

2.

LET them who stand at the foot of the imperial and alchymical throne, present the Arizdasht of the slave Mozaffer.

SUMMONS

TO RAMDOSS, TO WIT,

Kihhendoss, having appeared in the court of judicature, delivered a petition, setting forth, that he wants payment of his debt, and that you do not discharge it : it is required, that, immediately on perusal of this summons, you do repair to the court of judicature, and answer to the demand, that justice may be administered.

Written the 10th of Rebbi ul Awul, A. H. 1209.

ANOTHER.

TO ABDULLAH, AS FOLLOWS:

Abdulrahman, having appeared at the supreme tribunal, has set forth his complaint of the violence committed by you on the plaintiff's son ; it is required that immediately on comprehending the contents of this summons, yourself do repair to the court of judicature, and give answer, in order that judgement may be passed conformably to the resplendent law.

Written the 19th of Jemady ul Awul. A. H. 1209.

[The original Persian of the above forms may be found in the Inshri Herkern, and the two last in the Persian Moonshce.]

*Copy of the Proceedings of the select Committee, at Fort William in Bengal, Oct. 31, 1766, relative to Gomaushtels, Duffiks, and Clokeys. See above pp. 30, 57, 89, 104.*

At a Select Committee, present,  
The Right Honourable Lord Clive, President,  
Brigadier General Carnac, and  
Harry Verelst, Esq.

HAVING in our proceedings of the 19th day of February last resolved that no gomaushtels employed by the company's servants, or by other Europeans trading under the licences from the company, should in future interfere, directly, or indirectly, with affairs relative to the government; and also, that such gomaushtels should, in all disputes with the country people, apply for redress and justice to the chief of the nearest subordinate, to the ministers, to the resident at the durbar, or to the council, or select committee.

And it being now the intention of this committee to fulfill, in the most effectual manner, the Honourable Company's instructions respecting the inland trade, and to remove all cause of disturbance and oppression committed in the interior country, under sanction of the English name.

Resolved, That in future all gomaushtels, whether employed on account the Company or of individuals, shall strictly refrain from interfering in any matters that may tend to interrupt the collections, or disturb the business of the government.

That they shall scrupulously avoid taking cognizance of any disputes or differences they may have with the country people, or assuming to themselves any degree of judicial authority.

That in all such points of difference and dispute, whether with respect to trade or otherwise, they shall appeal, first, to the nearest officer of the government;

and in case of delay, or refusal of redress from him, they shall then lay their complaint before Mohammed Reza Khaun, or the resident at the durbar, or the council, or select committee.

That whoever shall be found deviating from the evident meaning and intent of this resolution (a copy of which will be sent to the resident at the durbar, and to Mohammed Reza Khaun) shall immediately forfeit their employments and the Company's protection, and likewise be subject to such further punishment, as the council or committee may think proper to inflict.

That, to prevent any interruption to trade, Mohammed Reza Khaun be desired to issue orders to all officers of the government, to yield every possible encouragement to licenced trade, and to the business of those gomaulthehs who shall duly confine themselves to the above restrictions.

Also, that Mohammed Reza Khaun be desired to direct the officers of the government to call upon all gomaulthehs to register their perwanahs, or licences of trade, and dustuks, at the head cutchery of the auring or district where they reside: and likewise to order the public officers of each auring, or district, to send him a regular monthly return of all perwanahs and dustuks so registered.

Notice having already been given, pursuant to our resolution of the 19th of February last, that all gomaulthehs should apply to the president for perwanahs, and the allowance of time for that purpose being now deemed fully sufficient;

Agreed, that Mohammed Reza Khaun be desired to issue orders to the officers of the government, to call upon the gomaulthehs in the different parts of the provinces, immediately to register their perwanahs, and to send all persons, who cannot produce a proper authority for thier trade and residence, without delay to Calcutta.

And farther, to prevent all frauds arising from counterfeit and forged dustuks:

Agreed, the customs-master be directed to make a monthly return to the resident at the durbar of all



dustuks and perwanahs entered in his office, the same to be communicated to the ministers; whereby they may be able to detect all imposition and fraud, by comparing the monthly returns from the custom-house with those made from the aurungs, &c.

Mohammed Reza Khaun delivers into the Committee, a list of the chokeys for collecting the duties on trade, and also of the military guards which he thinks necessary at each.

The same being approved,

Ordered, it to be entered after the proceedings; And

Agreed, that Mohammed Reza Khaun be desired to place the guards with all convenient expedition, and to get the necessary draughts made for that purpose from the pergunnah battalions.

(Signed)

CLIVE.  
JOHN CARNAC.  
H. VERELST.

Nº III.

### *Copies of Firmauns.*

#### 1. FOR CONFERRING THE OFFICE OF A SOOBANDAR.

WHEREAS the world-illuminating sun; the imperial mandate of the shadow of God, proclaimeth from the horizon of favour and mercy, that we have given the office of lord of the soobahship of Reheemabad, from the beginning of the term of harvest, to the pillar of our victorious state; the support of our prosperous government; the first of noblemen in high rank; the Umditulmoolik Mubazuruddeen Kooli Khaun Bahadur: and having committed the reins of absolving and binding, of contracting and discharging, in that soobah, to the hands of his discretion, it is requisite, that, ac-

cording as it is conceived and expected by our illustrious soul, from the propriety of his conduct, skill, fortitude, and valour, he deviate not from that in a single jot of the most minute articles; and that he be duly attentive to the affairs of the people, and inhabitants of that province; so that injury and oppression may not fall from the strong upon the weak; and controul the frauds of disaffection in such a manner, that having made the business of cultivation his study, he may answer to the managers of the royal revenue, and the agents of the jageerdars, for the lawful rent; according to established agreement and equity: and correct and chastise every one who shall make any demur in paying the just rent; in such a manner that others may take warning. And whatever occurrences may happen, let him be constantly representing them. Moreover some of the zemindars at the foot of the hills, who every year gave an established present of some elephants, and Tanyan horses, and bagsof musk, and falcons and tarsels, having taken it from them, send it to our most august court. With regard to the conduct of the Mutisfuddies of state affairs, Krones, Jageerdars, Chowdries, Kano ingoes, Mukkudums, and peasants, having considered the said Umditulmoelik, lord of the toobah, and absolute superior, let them not deviate from his opinion and prudent advice. And let them shew him submission, as it behoves them. And let them consider his approbation and disapprobation, in their affairs, of consequence. And whoever of the jageerdars shall deviate from his respectable opinion and advice, let the said Umditulmoelik, having dismissed him, represent it to our august court; that another from the presence may be appointed in his room. Act in this business according to orders. Make no resistance.

## II. FOR THE APPOINTMENT OF A KAUZEE.

WHEREAS it has become incumbent on the duty of my august inclination, that having brought the people of God from the obscurity of darkness, and from the narrow path of perdition, I should direct them in the right way; and this wish'd-for event may take place whenever I shall appoint a Kauzee, faithful, able,

and learned in the law, in every town and city; and that having brought the people back from rebellion, injustice, and error, he may open to them the gates of probity and rectitude: seeing that these amiable accomplishments exist in the law-clothed, excellence-distinguished person of Riatdeen Mohammed, we have therefore conferred on him the respectable office of Kauzee of the city of Cabul, that having exerted himself properly in this employment, he may not proceed with partiality in the investigation of law suits; and may settle every dispute and transaction, that may come before him, according to the noble law; and let him not deviate a jot in the most minute article from what is required of fidelity; and regulate the business of the law in such a manner, that on the day of judgment, he may be acquitted according to the terms of responsibility. As to the conduct of the magistrates and officers; and the body of the people, both private and public, of the said city, having considered the said learned lawyer absolute judge, let them pay him the tribute of respect that they ought: and in one and all of the suits in law and common transactions, refer to his decision and approbation. And whomsoever he shall detach from before him on the business of justice, let them acknowledge him his deputy and vicegerent; and obey his orders and prohibition. And having listened with the ear of understanding to his sentence, which shall be conformable to the noble law, let them execute our imperial commands, and make no resistance or deviation.

### III. FOR THE APPOINTMENT OF A KUTWAL.

WHEREAS an account of the activity, valour, and ability of the fortunate Mohammed Bakir, has been represented to our highness, we have therefore, out of our royal favor, appointed him to the office of Kutwal to the city of Dowlatabad. It is required, that the said person, having made the practice of fidelity and rectitude his distinguishing character; having observed the duties and forms of that office; and being alert with soldiers and sentries, preserve the inhabitants of that

city in the bed of safety and security; so that being easy in their circumstances, they may be employed in prayers for our eternal prosperity: and that he exert his endeavour that the vestige of a thief, encourager of thieves, pilferer, or pickpocket, may not remain in that place. Having carried on a prosecution of old bawds and procuresses, who deluding people's wives with fables and enchantments, lead them astray, let him restrain them from this practice; that there may not be a flaw in the reputation of great men. And let him make a proper exertion in reducing the price of grain and other provisions, as far as it is possible, that people may not suffer in their circumstances from the dearth of grain. And whatever incidents shall happen there, let them report the daily occurrences to our august court, according to reality and truth. And with regard to the conduct of the Mutisuddies of public affairs, and the principal officers and other inhabitants, and the body of the people, both public and private, of the said city, having acknowledged the person above mentioned absolute Kutwal, in every dispute and transaction that shall happen in that city, let them make a reference to him; and deviate not from the sentence and opinion of the foresaid person; which in every respect must be conformable to the royal practice and imperial rule. So directing their conduct by this royal mandate, let them make no resistance.

#### IV. FOR THE APPOINTMENT OF A JAGEERDAR.

AT this time the Mandate of high dignity hath obtained the honour of manifestation, viz. that in consequence of the removal of the flower of great noblemen Mirza Feridoon, I have conformed, by way of Jageer from the beginning of the season of autumn, the sum of twenty-one lacks of dams, out of the Pergunneh of Khizrabad, as it is specified on the back of the Firmaun, to the approved in service, the attendant of our imperial presence, Nadir Khaun. It is required that, the Chowdries, Kanungoes, Mukkuddims, and peasantry of the said pergunnah having acknowledged the person above named Jageerdar of that place, and hav-

ing given an account of the just rent, and of the duties of the Diwany according to the established agreement, to the agents of the said Khaun, shall in no respect occasion any diminution or deduction; and whatever the former Jageerdar shall have collected from the said crop, having taken it back, let them give it to him: considering this as peremptory, and having acted according to royal command, let them deliver it up.

#### V. FOR THE OFFICE OF DIWAN.

AS it is a long time that no account of the collection and disbursements of the Subah of Multan has arrived before our sublime and elevated presence; it is certain that the cause of that can be nothing but the negligence, incapacity, and infidelity of the Diwan at that place. At this time I have appointed the cream of his equals and contemporaries, the faithful and able Khojeh Abdussittar, to the Diwany of that soobah, from the commencement of the season of spring; that having applied himself properly to the duties and forms of that employment, and that being careful of the rent and taxes of the royal lands and of the Jageers, he may settle the collections of that soobah according to establishment and equity; and deliver whatever may be the share of government into the royal treasury. And let him deliver the share of the Jageerdars to their agents, and let him transmit to our court the asylum of the universe a register of the receipts and disbursements of that soobah, with an account of the former Diwans; and let him proceed with the peasants in such a manner, that being easy in circumstances and free at heart, they may be employed with their improvements and buildings, and be happy; and let him excite in the farmers a desire of cultivating good articles, that the revenues of the pergunnahs may increase yearly. With regard to the conduct of the Mutisfudies, Krorees, Jageerdars, and Kanoongoes of that soobah, having considered the person aforesaid absolute Diwan, whatever belongs to the duty of the office of Diwan, having referred to him, let them keep nothing secret or concealed from him, and let them deviate

not from his opinion and advice, which in every respect shall be conformable to propriety and rectitude: and, according as it is required, let them pay him obedience. Let them act in this agreeably to orders, and make no resistance.

*Firmaun granted in 1717, by the Emperor Furrukhseer, to the English East India Company, for carrying on the Trade in Bengal, Bahar, and Orissa.*

نقل فرمان بنگالا و بہار و اوریسہ اند  
 حکام و عمال و مباشران اشتغال و  
 بجاگیرداران و فوجداران و کروریان و  
 کزربانان و زمینداران حال و استقبال صوبہ  
 بنگالا و بہار و اوریسہ و بندر بنگالی  
 وغیرہ بنادر صوبہای مذکورہ بعنایت پادشاہی  
 امیدوار بودہ بدانند کہ درین ایام فتح  
 قریب و نصرت انجام مستر جان  
 سارمن و خواجہ خسرو گماشتہای کمپنی

\* خلد مکان  
 انگریز مغروض پیشگاه عدالت بگستری  
 نصفت پروری گردانیدند که بموجب نشان  
 غفران پناه رضوان دستگاه ششمین مرحوم  
 خالق و حید حضرت \* سعید  
 عامل بهر حال بلف المجد و اسناد پیشین  
 حاصل کمپنی انگریز در ممالک بحر و سواهی  
 بندر سورت معاف است و در بندر  
 هوکلی به هزار روپیه عیوض منقول هر  
 سال بتریق پیشکش داخل غزان سرکار  
 والا میسازند امیدوار اند که متابع  
 اسناد متابع فرمان والا شان مرحمت  
 گردد حکم جهانمطاغ عالم مطی شرف  
 نیاز مییابد که اسباب و اشیای که گماشتهای  
 و بهینادر صوبها و اطراف و جوانب  
 از راه خشکی و تریا بیارند او بهرند  
 محصول ان معاف شناخته در بعضی و

شری مختیار خواهند و سه هزار رومیه  
 مقرر در هر سال بگیریند و سوای آن  
 هیچ وجه مزایم نشوند و اگر در محلی  
 از اموال او چیزی سرفه رود در بهم  
 رسانیدن آن سعی بنکار برند و دزدان را  
 در سزائی و مال را بمالک رسانند و هر جا که  
 کوتاهی ساخته اسباب و اجناس بخردند و  
 بفروشتند در امور حسابی امداد و اطانت  
 نمایند و نزد هر کس که از بیوپاریان تاشی  
 و غیره طلب حسابی داشت باشند از روی  
 حق و حساب به کماشتهای او عاید گردانند  
 و نگذارند که کسی بر کماشتهایش تعدی کند و  
 بعلت کتبار و غیره مزاحم کشتیهای خانگی  
 و کرای نشوند و نیز بعرض اقدس ارثی  
 اعلی رهنمایند که در صوبها دیوانیان جز  
 سند اصل مطابق بمهر لازم و دیوان صوبه  
 طلب میکنند سند اصل در هر جا رسانیدن



و بشوار است امیدوارند که بموجب :  
 بمهر قاضي اعتبار نمایند و طلب سند را  
 نکنند و براي مطابق ماضی و دیوان  
 مزاحمت نرسانند و در کلکتہ حکومتی کمپنی  
 مقرر است تعلقداری کلکتہ و سوانوتی  
 و گویندپور حمله پرگنہ امیراباد و غیرہ صوبہ  
 پنکالا کہ از زمینداران از سابق مقرر  
 است یک ہزار و یک صد و نود و پنج  
 روپیہ و شش آنہ جمع آن ہر سال واصل  
 میسازد و سی و ہشت دیہہ بمجموع ہشت  
 ہزار و یک صد و بیست و یک روپیہ و  
 ہشت آنہ متصل مواضع مذکورہ است  
 تعلقداری مواضع مذکور نیز مزاحمت شود  
 کہ جمع آن را سال بسال علیہ خزانہ  
 بیلرہ باشند حکم نصف ششم عزصدور  
 یافت کہ نقل بمهر قاضي القضاۃ  
 اعتبار نمایند و دہاتی حکم خرید نموده اند

\* خلد مکان

بدستور سابق بحال و تعلقداری دیگر  
 مواضع ملتزمه بر خمت فرمودیم از مالکان  
 خرید نمایند و دیوانیان صوبه واگذارند نیز  
 التماس نمودند که از عهد صاعد مصاد  
 قرب حضرت \* اسکنه اعلم  
 درجات الجنان بر زر سکه چینا پتن  
 در خزاین ضو بها قصور میگیرند حال آنکه  
 زر نقره مذکور به دستور بندر سورت  
 است لهذا بنده نقصان میکشند حکم والا  
 صادر گردد که بر تقدیر جنس اعلی بدستور  
 بندر سورت وغیره مزاحم نشوند و هر  
 کس از نوکران کمپنی مطالبه دار باشد و  
 جای برخاسته برود نزد سردار کوتاهی بفرستند  
 و بعلت فوجداری وغیره ابواب ممنوعه  
 که گماشته و عمده کمپنی بسبب ان  
 پستیانی میکشند مختصر نمگردند حکم

والأ

محکم منعلی عزتقاذ یافت که از بند  
 پنجم جلوس مبارک اگر نقره سکوک  
 چنانچه سئل شد بپرداز مبارک  
 سورت باشد بعلت قصور مزاحم شوند  
 و هر کس از نوکران مطالبه دار باشد و چای  
 برخواست برود بدست آورده حواله سردار  
 کوتی نماید و بعلت اخذ ابواب ممنوعه  
 مزاحمت نرسانند و نیز مغروض داشتند که  
 در بنکاله و بهار و اوریس کوتهی لایح کمپنی  
 مقرر است و در جاهای دیگر کوتهی  
 خواهند بگرد امیدوار اند هر جا که کوتهی  
 مقرر سازند چهل بید زمین از سرک  
 ۴ برای کوتهی بهر حمت شود  
 و جازات بعض اوقات سبب طوفان  
 باد در بناور بکناره می افتند و  
 میگردند حکام بناور خیز راه ظلم مال را

ضبط مینمایند و بعضی جا چهارم حصه مینخواهند  
 در جزیره بتبعی متعلقه انگریز نشد  
 فرنگی رایج است بدستور چینایتن سه  
 مبارک منکوک میشده باشد حکم  
 جهانمطاع لازم لا تباع نزع صدر پوست  
 که بدستور کوتها یا دیگر صوبها بعمل آرند  
 و این جماعترا که کوتها یا در بنادر پادشاه  
 و دژ و سبند در اردوی معلی دارند و  
 فرامین کرامت این متضمن رعایت  
 محصول حاصل کرده اند محافظت مال  
 چهارات شکسته و تباهی شده اینها  
 بواجبی میکرده باشند و در جزیره بتبعی سکه  
 مبارک مسکوک و بدستور ممالک محروسه  
 رایج شود و در جمیع امور بر طبق این  
 منشور لامع النور بعمل آورده از خلاف حکم  
 محکم معلی محقر و مجتنب باشند و هر  
 سال مسجد مظللین درین باب تاکید آکی

داشتند بیست و هفتم محرم الحرام سال پنجم از  
جلوس منیت مانوس، سمت تعمیر  
یافت

به رساله &c. &c.

*Kbuld Mokaan, speaking of the late Emperor ; it means "whose place is in Paradise." It is the custom, out of respect, to leave a blank in the body of the grant, and to write these words at the top of the paper.*

*† Wala, the exalted ; inserted above the top of the paper for the reason before assigned.*

### THE TRANSLATION.

THE governors, agents, persons engaged in public affairs, jagherdars, sowjgars, collectors of the revenues and of the tolls, and the zemindars, present and future, who in the Subah of Bengal, Bahar, and Orissa, the port of Hooghly, and other ports of the said Subah, are in hopes of the imperial favour ; Know, that at this time, attended with conquest and closed with victory, Mr. John Surman and Cogee Serhaud, gomastahs for the English Company, have caused to be represented to the court, which dispenses justice and cherishes equity, " That by the order of (the protected by the  
" divine clemency, supported by heavenly grace, sprinkled with the mercies of the Creator, the only God ; )  
" the late emperor (whose place is in paradise, eternally happy ; may God reward him with his glorious  
" favour !), as well as by former grants, the customs  
" of the English Company, in the empire protected  
" by Heaven (except at the port of Surat) are forgiven ;  
" and as in the port of Hooghly they pay yearly into the  
" high treasury of the Sircar three thousand rupees, by

way or tribute, in lieu of duties, they are in hopes, that according to former grants, the august Firman may continue this indulgence."—The order, which subdues the world, and brings the universe to subjection, therefore now issues forcibly abroad, that the goods and effects which their g<sup>o</sup>vernments may bring or carry within the ports, borders and quarters of, the Subahs, by land or by water, we knowing the duties thereof to be exempted, let them have their free choice of buying and selling; receive yearly the stipulated sum of three thousand rupees, and besides that, let them not be molested on any account. And in any place any of their effects be stolen, let the officers, and others, diligently to recover them, and deliver the thieves to punishment, and the effects to the owner. And wherever they build a factory (or warehouse) and buy and sell goods and merchandize, be assistant and favourable to them in reasonable affairs. And upon whatever person from among the merchants, weavers, &c. they may have any just demand, cause justice to be done to their g<sup>o</sup>vernments agreeably to equity and this account; and suffer not that any person in your charge, or under pretence of ghatharry, &c. impede their boats, hired or their own. They have also represented to the most holy and exalted court, "That in the subahs the dewans demand the original patent confirmed under the seal of the nazim and provincial dewan; that as it is difficult to convey the original patent to every place, they hope that credit may be given to a copy under the seal of the k<sup>o</sup>utub, and that no demand may be made of the original patent, or any impediments occasioned on the account of the nazim or the dewan's confirmation; also that there is a factory of the Company established at Calcutta, that the talookdary of Calcutta, Sooranutty, and Govindpore in the district of the pargannah of Ameerabad, &c. of the subah of Bengal, which is of the zemindars of old, yields annually the sum of one thousand one hundred and ninety-five rupees and six annas, and thirty-eight villages, whereof the amount of eight thousand one hundred and twenty-one

" rupees, and eight annas, is the settled revenue ac-  
 " cording to the stipulation; they request therefore,  
 " that they may be also indulged with the talookdary  
 " agreeably to the stipulation, and pay the amount  
 " thereof, year by year, into the treasury."—The or-  
 " der replete with justice is therefore issued, that credit  
 be given to the copy under the zeal of the kauzee of  
 kauzees, and that they remain with the villages which  
 they have bought, according to former custom; and  
 moreover, agreeably to their petition, we are graciously  
 pleased to permit, that they purchase the talookdary  
 from the owners, and that the dawns of the sobahs  
 may pass the same. They have likewise humbly repre-  
 sented, " That in the time of the supported by the great  
 Supporter, favoured by the Almighty, whose place, &c.  
 may have been caused to dwell in the highest seats of pa-  
 radise) the late emperor, an allowance (cussore)  
 " was taken in the treasuries of the sobahs, on the  
 " coins struck at Chinapatan, and now since the said  
 " coins are struck after the manner of the port of Surat,  
 " they (the slaves) suffer a loss, and they therefore  
 " pray the high order may be issued, that agreeably  
 " to the custom of the port of Surat, &c. there be no  
 " impediment in the standard coins; and that whoever  
 " be indebted to the company's servants, and run away,  
 " they may send him to the chief of the factory;  
 " and that they may not be exposed to insult, under  
 " pretence of the souldary and other prohibited arti-  
 " cles, on account of which the gomastahs and de-  
 " pendants of the company are much distressed."  
 The positive and sublime order is therefore issued, that  
 from the fifth year of the fortunate reign, if the coin  
 of Chinapatan be struck like the coin of the prospe-  
 rous port of Surat, ye do not molest them under pre-  
 tences of cussore; and whoever be indebted to the  
 servants, and run away, ye take him and deliver him  
 up to the chief of the factory, and do not molest them under  
 pretences of their taking the prohibited articles. They  
 have likewise represented, " That there are established  
 " factories of the company in Bengal, Bahar, and  
 " Cutch, and as they want to settle other factories in

“ various places, they are in hopes, that wherever they  
 “ establish a factory, they may be favoured from the  
 “ sircar with forty begas of ground for their factories;  
 “ also, that by reason of tempests sometimes their  
 “ ships are cast on shore near the ports, and are wrecked,  
 “ and the governors of the ports oppressively seize their  
 “ effects, and in several places demand the share of one  
 “ fourth; and they pray, that in the island of Bom-  
 “ bay, where Fringy (Portuguese) coins are current,  
 “ the fortunate coins may be struck in the manner of  
 “ Chinapatan.”—Therefore the world-subduing-or-  
 der, which must necessarily be obeyed, is issued, that ye  
 transact their affairs as in other factories, and that ye take  
 all necessary care to preserve the effects of the wrecked,  
 or stranded shipping of these able people, who have got  
 factories in the imperial ports, who transact business  
 at the sublime court, and who have obtained our  
 munificent firmans of exemption from duties. And  
 in the island of Bombay let the fortunate coins be  
 current after the custom of the empire, and in all  
 things conforming to the resplendent grant, diligently  
 avoid disobeying this august command, and do not  
 demand a new patent every year; in this point be  
 strictly punctual. Written on the 27th of the sacred  
 month Mohurram, in the fifth year of the prosperous  
 reign—(the 6th of January, 1717).

By the command of, &c. &c. &c.

#### NO IV.

*Observations on the Era of the Mohammedans called the Hejira, extracted from the Philosophical Transactions, vol. LXXVIII. p. 414.*

IN their computation of time, the ARABS, and other Mohammedan nations, reckon by a year which is purely lunar. It has no reference to the solar revolutions,



and is of course unconnected with the vicissitude of seasons. The purpose of its adoption appears to have been chiefly religious, for the regulation of fasts and ceremonies, rather than of the civil concerns of the people. Perhaps a conscious ignorance in matters of science might have determined the institutors to prefer a period whose limits were marked, and obvious to the senses, to one whose superior accuracy depended upon astronomical calculation.

The era of the Mohammedans, called by them the Hejira, or departure, is accounted from the year of the flight of Mohammed, their prophet, from Mecca, in Arabia Petraea, to Medina, at that time called Yatreb, which was the thirtieth of his pretended mission, the year of Christ 622, and of the Julian period 5335. This event, but little memorable in itself, and deriving no celebrity from the circumstances immediately attending it, was, eighteen years after, distinguished by the Khalif Omar, as the crisis of their new religion, and established as an epoch, to which the dates of all the transactions of the faithful should have reference in future. The date of the Hejira was thenceforth expressed in all the public acts and letters.

It must be understood, that although the account of the years, collectively considered, was vague; that of the months was certain, and their succession at all times scrupulously attended to. Omar did not think it expedient to attempt any innovation as to the time of beginning the year, against which the ideas of the people would have revolted; and therefore, although the escape of Mohammed from the indignation of his fellow-citizens was effected, according to their records on the first day of the third month, or Rabee prior (on the twelfth day of which he reached Medina), yet the Hejira takes date from a period two months antece-

*Previous to this, the people had been accustomed to compute from the commencement of a particular war, the day of a remarkable battle, or other occasional event of importance to their little communities.*

dent to this sight, namely, from the first day of Mohurram, being the day on which immemorial custom had established the celebration of the festival of the new year.

The Arabian and Syrian Christians, and the Mohammedan astronomers in general, appear to have fixed this day to Thursday the fifteenth of the Syro-Macedonian month Tam-oz, answering to our July; but some among the latter, and most of their historical writers, refer it to the next day, Friday the sixteenth, and this latter date has, in modern times, obtained almost universal acceptance. A religious preference which Friday claims above the rest of the week, seems to have given effect to the arguments in its favour. The difference of opinion on this subject has arisen, in the first place, from the uncertainty unavoidably attending a date, to be ascertained, at a distant period of time, from the phase of the moon, which is retarded or advanced by so complicated a variety of circumstances: and the ambiguity appears, in the second place, to have been promoted by the custom of the Arabs beginning their day at sun-set; conformably with which idea, the time when the moon became visible at Mecca, being the evening of Thursday the fifteenth, according to our mode of computation\*, was to them the commencement of Friday: which Friday (beginning a few hours later) we term the sixteenth of July. At that period the cycle of the sun was 15; the cycle of the moon, or golden number, 15; the Roman indiction 10; and the dominical letter C.

\* *The new moon happened in July 622, on the 14th day, at 5½ hours, A. M. Greenwich time, or about 8 hours Mecca time; and at sun-set of the same day, the moon was 5½ degrees before the sun in longitude, and in 40 minutes south latitude, and therefore about 4 degrees above the horizon. On the 15th, at sun-set, it was 180° before the sun in longitude 37 min. north latitude, and about 150° above the horizon, consequently visible with clear weather. The sun sets at Mecca, on the 15th July, at 6 h. 40 m. and the twilight is there considerably shorter than in the high latitudes.*

The year of the Mohammedans consists of twelve lunar months, and ~~an~~ embolisin being employed to adjust it to the solar period (as practised by the Chaldeans and Hebrews, who were in other particulars their guides, and anciently, it is said, by the Arabs themselves), the commencement of each successive lunar year anticipates the completion of the solar, and revolves through all its seasons, the months respectively preserving no correspondence.

In order to form a just and accurate idea of the length of this year, and of its component months, it will be necessary to distinguish two modes of estimating their commencement and duration. These, though their difference is not progressive (never amounting to more than two whole days, and rarely to so much as one), may yet, if misunderstood, occasion, in some instances, uncertainty and error: and more especially as the writers on this subject have inadvertently fallen into contradictions, from neglecting to explain to their readers a distinction of which they must have been themselves sufficiently aware. These modes may be denominated the vulgar or practical, and the political or chronological reckoning.

- The vulgar or practical reckoning is that which estimates the commencement of the year, or first day of the month Mohurran, from the appearance of the new moon, on the evening of the first or second day after the conjunction, or from that time at which it might from its age be visible, if not obscured by the circumstances of the weather, which is scarcely ever so soon as twenty-four hours, and seldom later than forty-eight hours, after the actual change. This appearance is announced by persons placed on the pinnacles of the mosques or other elevated situations, to the people below, who welcome it with the sound of instruments, firing of guns, and other demonstrations of respect and zeal. The month thus commenced is computed to

*These salutations are more solemn or clamorous at the return of some months than of others, and particularly on the appearance which terminates the month of fasting, or Ramazan.*

and till the new moon again becomes visible; and so of the remaining months, till she has completed her twelfth lunation, and, emerging from the sun's rays, makes the practical commencement of another year.

In the political or chronological mode of reckoning, the return of a new year, or the duration of the months which compose it, is not regulated either by the appearance of the moon, or the calculated period of conjunction, but according to a certain division of a cycle of thirty years, adopted for this purpose.\* Particular attention is due to the explanation of this mode, both as being more artificial and complex, and because it serves to regulate the dates in matters of historical record, and indeed of all writings where pretension is made to accuracy. Upon this the Turkish, Arabian, and every systematic Mohammedan calendar are founded.

The lunar month, or mean synodic revolution, according to the computation of the Arabian astronomers, consists of 29 days, 12<sup>h</sup> hours, and 792 scruples or parts in 1080; and the year of 354 days, 8 hours, and 864 scruples. But, as the purposes of mankind require that the year should contain an integral number of days, it became expedient to collect and dispose of these fractional exceedings in a consistent and practicable manner; and with this view, a cycle or period of thirty lunar years was chosen, as the lowest number that admitted of their being formed into days, without sensible deficiency or remainder. Their sum being 11 days, it was determined that 19 of those thirty years should be composed of 354 days, and 11 of 355 days each. The justness of this proportion will equally appear, if it be observed, that 8 hours and 864 scruples (or 48 minutes) constitute 11 parts in 30 of twenty-four hours, and consequently in thirty years produce an excess of 11 whole days\*. It remained next to be

\* The mean synodic revolution being 29 d. 12 h. 44 m. and nearly 3 sec. this cycle falls short of thirty complete lunar years, by something more than 17, and consequently advances on: day in about 2500 years. The Chaldeans, who made th:

considered in what order and method these additional or intercalary days should be inserted, (so as to affect the compensation required with as much equality as possible, and maintain a correspondence, as near as circumstances would admit, with the periods marked by the phases of the moon. The following are the years to which, for reasons that shall be afterwards assigned, it was judged proper to annex an extraordinary day, and which are termed years of excess, viz. the 2d, 6th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th, of the cycle of thirty years.

Their months, conformably with those of the Hebrew calendar, it was determined should consist alternately of 30 and 29 days; and therefore, in an ordinary or simple year of 354 days, the twelfth and last month, Dulhajee, would have only 29; but, in the years of excess, the intercalary day is added to this month, which is then made to consist of 30 days, and the year, consequently, of 355 days.

This cycle of thirty Mohammedan years, contains 10,631 days and is equal to 29 years and 39 days of our computation. The annual mean difference is 10 days and 21 hours nearly; which, in common calculations, for short periods of time, may be reckoned at 11 days, by which number the lunar year anticipates the solar.

Annexed hereto is a table exhibiting the correspondence of the years of the Hejira, from the year 1216 of that epoch (which agrees with A. D. 1091,) with those of the Christian era, to A. D. 2000, in which, for the convenience of historians yet unborn, the commencement of each year of the Hejira is ascertained. These tables are founded upon those of Gravius (J. Greaves), in his *Epochæ celeberrimæ Ulug Beigi*, published in 1650; but as he, in conformity with the principles of this celebrated Tartarian astronomer \*,

*time of the revolution to consist of one scruple, or 1060th part of an hour, more than the Arabs thought fit to allow, were wonderfully near to the truth.*

\* *Ulug Beig was the grandson of Timour the great (Tamerlane), to whose empire he succeeded on the death of his father Shah Rukh. He was born in 1393, and died in 1449.*

has fixed the epoch of the Hejira to the 15th July, instead of the 10th, or historical period, it was judged requisite to add one day, throughout, to his calculations. The propriety of this alteration is strengthened by the authority of chronologists, and by the practice of the modern almanacs \*. It is also observed, that the tables of Gravius, having been composed in the seventeenth century, are calculated both for past and future time, according to the old style; and as the change took place in England, in September of the year 1752, it was necessary to adjust all the succeeding years to the new calendar.

*According to the original tables of Geaves, the first day of Moburram, in the year of Christ 1783, falls on the 14th November, O.S., or 25th November, N.S.; and in 1784, on the 2d November, O.S., or 13th November, N.S.; whereas, by two almanacs, printed at Calcutta in Bengal, it appears, that the days should be the 26th and 14th November. Of these almanacs, the one was compiled in the "Office of the Mission;" and the other by an ingenious astronomer from the England: and both founded on the usage of the Mohammedans of India.*

Table exhibiting the Correspondence of the Years of the Hejira with those of the Christian Era.

An. Hej.	An. D.		Day.	An. Hej.	An. D.		Day.
1216	1801	14 May	F	1226	1811	25 Jan.	Sa
1217	1802	3 May	Tu	1227	1812	15 Jan.	Th
1218	1803	22 Apr.	M	1228	1813	3 Jan.	M
1219	1804	11 Apr.	Th	1229	1813	23 Dec.	F
1220	1805	31 Mar.	M	1230	1814	13 Dec.	W
1221	1806	20 Mar.	F	1231	1815	2 Dec.	Su
1222	1807	10 Mar.	W	1232	1816	20 Nov.	Th
1223	1808	27 Feb.	Sa	1233	1817	10 Nov.	Tu
1224	1809	15 Feb.	Th	1234	1818	30 Oct.	Sa
1225	1810	5 Feb.	Th	1235	1819	19 Oct.	W

An. Hej.	An. D.		Days.	An. Hej.	An. D.		Days.
1236	1820	8 Oct.	M	1273	1856	31 Aug.	M
1237	1821	27 Sept.	F	1274	1857	21 Aug.	Sa
1238	1822	17 Sept.	W	1275	1858	10 Aug.	W
1239	1823	6 Sept.	Su	1276	1859	31 July	M
1240	1824	25 Aug.	Th	1277	1860	19 July	F
1241	1825	15 Aug.	Tu	1278	1861	8 July	Tu
1242	1826	5 Aug.	Sa	1279	1862	28 June	Su
1243	1827	24 July	W	1280	1863	17 June	Th
1244	1828	13 July	M	1281	1864	5 June	M
1245	1829	2 July	F	1282	1865	26 May	Sa
1246	1830	22 June	W	1283	1866	15 May	W
1247	1831	11 June	Su	1284	1867	4 May	Su
1248	1832	30 May	Th	1285	1868	23 Apr.	F
1249	1833	20 May	Tu	1286	1869	12 Apr.	Tu
1250	1834	9 May	Sa	1287	1870	2 Apr.	Su
1251	1835	28 Apr.	W	1288	1871	22 Mar.	Th
1252	1836	17 Apr.	M	1289	1872	10 Mar.	M
1253	1837	6 Apr.	F	1290	1873	28 Feb.	Sa
1254	1838	26 Mar.	Tu	1291	1874	17 Feb.	W
1255	1839	16 Mar.	Su	1292	1875	6 Feb.	Su
1256	1840	4 Mar.	Th	1293	1876	27 Jan.	F
1257	1841	22 Feb.	Tu	1294	1877	15 Jan.	Tu
1258	1842	11 Feb.	Sa	1295	1878	4 Jan.	Sa
1259	1843	31 Jan.	W	1296	1878	25 Dec.	Th
1260	1844	21 Jan.	M	1297	1879	14 Dec.	M
1261	1845	9 Jan.	F	1298	1880	3 Dec.	Sa
1262	1845	29 Dec.	Tu	1299	1821	22 Nov.	W
1263	1846	19 Dec.	Su	1300	1882	11 Nov.	Su
1264	1847	8 Dec.	Th	1301	1883	1 Nov.	F
1265	1848	26 Nov.	M	1302	1884	20 Oct.	Tu
1266	1849	16 Nov.	Sa	1303	1885	9 Oct.	Sa
1267	1849	5 Nov.	W	1304	1886	29 Sept.	Th
1268	1851	26 Oct.	M	1305	1887	18 Sept.	M
1269	1852	14 Oct.	F	1306	1888	7 Sept.	Sa
1270	1853	3 Oct.	Tu	1307	1889	27 Aug.	W
1271	1854	23 Sept.	Sa	1308	1890	16 Aug.	Su
1272	1855	12 Sept.	Th	1309	1891	6 Aug.	F

An. Hej.	An. D.		Day	An. Hej.	An. D.		
1310	1892	25 July	Tu	1348	1929	7 June	S
1311	1893	14 July	Sa	1349	1930	27 May	T
1312	1894	4 July	Th	1350	1931	17 May	Tu
1313	1895	23 June	M	1351	1932	5 May	Sa
1314	1896	11 June	F	1352	1933	24 Apr.	W
1315	1897	1 June	W	1353	1934	14 Apr.	M
1316	1898	21 May	Su	1354	1935	3 Apr.	F
1317	1899	11 May	F	1355	1936	22 Mar.	Tu
1318	1900	29 Apr.	Tu	1356	1937	12 Mar.	Su
1319	1901	18 Apr.	Sa	1357	1938	1 Mar.	Th
1320	1902	8 Apr.	Th	1358	1939	19 Feb.	T
1321	1903	28 Mar.	M	1359	1940	8 Feb.	Sa
1322	1904	16 Mar.	F	1360	1941	27 Jan.	W
1323	1905	6 Mar.	W	1361	1942	17 Jan.	M
1324	1906	23 Feb.	Su	1362	1943	6 Jan.	F
1325	1907	12 Feb.	Th	1363	1943	26 Dec.	T
1326	1908	2 Feb.	Th	1364	1944	15 Dec.	Su
1327	1909	21 Jan.	Sa	1365	1945	4 Dec.	T
1328	1910	11 Jan.	Th	1366	1946	24 Nov.	T
1329	1910	31 Dec.	M	1367	1917	13 Nov.	Sa
1330	1911	20 Dec.	F	1368	1948	1 Nov.	V
1331	1912	9 Dec.	W	1369	1949	22 Oct.	M
1332	1913	28 Nov.	Su	1370	1950	11 Oct.	F
1333	1914	17 Nov.	Th	1371	1951	30 Sep.	T
1334	1915	7 Nov.	Tu	1372	1952	19 Sept.	S
1335	1916	26 Oct.	Sa	1373	1953	8 Sept.	T
1336	1917	16 Oct.	Th	1374	1954	28 Aug.	M
1337	1918	5 Oct.	M	1375	1955	6 Aug.	Sa
1338	1919	24 Sept.	F	1376	1956	6 Aug.	V
1339	1920	13 Sept.	W	1377	1957	27 July	M
1340	1921	2 Sept.	Su	1378	1958	10 July	F
1341	1922	22 Aug.	Th	1379	1959	5 July	T
1342	1923	12 Aug.	Tu	1380	1960	24 June	Su
1343	1924	31 July	Sa	1381	1961	13 June	T
1344	1925	20 July	W	1382	1962	2 June	M
1345	1926	10 July	M	1383	1963	23 May	Sa
1346	1927	29 June	F	1384	1964	11 May	W
1347	1928	18 June	W	1385	1965	30 Apr.	Su



An. Hej.	An. D.	Day	An. Hej.	An. D.	Day
1386	1966	20 Apr. F	1404	1983	6 Oct. Sa
1387	1967	9 Apr. Tu	1405	1984	25 Sept. Th
1388	1968	29 Mar. Su	1406	1985	14 Sept. M
1389	1969	18 Mar. Th	1407	1986	4 Sept. Sa
1390	1970	7 Mar. M	1408	1987	24 Aug. W
1391	1971	25 Feb. Sa	1409	1988	12 Aug. Su
1392	1972	14 Feb. W	1410	1989	2 Aug. F
1393	1973	2 Feb. Su	1411	1990	22 July Tu
1394	1974	23 Jan. F	1412	1991	11 July Sa
1395	1975	12 Jan. Tu	1413	1992	30 June Th
1396	1976	2 Jan. Su	1414	1993	19 June M
1397	1976	21 Dec. Th	1415	1994	8 June F
1398	1977	10 Dec. M	1416	1995	29 May W
1399	1978	30 Nov. Sa	1417	1996	17 May Su
1400	1979	10 Nov. W	1418	1997	7 May F
1401	1980	7 Nov. Su	1419	1998	26 Apr. Tu
1402	1981	28 Oct. F	1420	1999	15 Apr. Sa
1403	1982	17 Oct. Tu	1421	2000	4 Apr. Th

## No V.

*Several Forms of Perwanahs.*

## 1. FOR THE OFFICE OF KRORI.

IT is signified to the Chowdries, Kanoongoes, Headmen, and Peasantry of the Pergunnah of Reheemabad, that whereas the business of the office of Krori, of the said Pergunnah, is given and entrusted by the world-subjecting and sun-refulgent command, from the beginning of the season of autumn, to the fortunate Kojeh Mafsum, it is required, that having acknowledged the said person and lute Krori of that Pergunnah; and having given an account to the said person, of the lawful rent and dues of the Diwany, every year according to engagement and equity, they occasion no diminution or deduction; and deviate not from his

advice, which in every respect shall be conducive to the safety and to the wealth of the state. Let them not transgress, and let them obey him as it is required. And of one and all of the transactions of the said Pergunnch, let them not keep any thing secret or concealed from him. And let the conduct of the said person be this. Having made the practice of fidelity and truth his distinguishing character, and having performed with propriety, the duties of that employment, let him not transgress the minutest article of these; either in skill or attachment. And let him follow so pleasing a method with the farmers, that being easy in their situation, they may be intent on forwarding cultivation, and building; that the revenue may be increased every year: and whatever shall be collected let it be transmitted daily to the royal treasury. In this matter act conformably to instructions; make no deviation.

## II. FOR HOLDING A JAGEER.

WHEREAS according to the world-subjecting sun-resplendent mandate, the sum of five lacks of dams, in the Pergunnch of Feridabad, in consequence of the removal of the noble and princely Mozuffer Khaun, having been bestowed and conferred on the illustrious and honorable Behadar Khaun, by way of Jageer, from the commencement of the season of autumn; and a second time represented, on the 21st of Jummadissani, the *Sabli* is now drawing out a royal commission for this purpose, it is required that the Chowdies, Kanoongoes and Husbandry of the said Pergunnch, having acknowledged the said person Jageerdar of that place, shall give an account of the just rent and dues of Diwany, to the agent of the said Khaun; and shall not withhold or deduct a single dam from that sum, And whatever the former Jageerdar shall have collected after deducting the dues of collection, let it be returned to the agent of the present Jageerdar. Considering this as peremptory, let them act according to instructions.

*A person whose business it is to make out Commissions.*

#### III. FOR HOLDING THE OFFICE OF FOTEDAR.

THE very important information is communicated to the fortunate and honourable Meer Ibrahim Khan of the Pergunneh of Mohammedabad, that whereas the office of Fotedar of the said Pergunneh has been given and conferred, from the beginning of the season of harvest, upon the cream of contemporaries Dianit Rani, it is required that having daily committed an intrusted to his agent, whatever rents and customs of that Pergunneh have been paid, he will keep them with great care in the treasury; and, that having day after day transmitted an account of the collection, with the signature of the Fotedar, he will send them monthly to the royal register; and let him not, without his knowledge have a single dam any where else; and let him be careful lest the Ganaughteh of the Fotedar engaging in usury and trade, embezzle the money of government: that if, in future, any balance remain with the treasurer, he may be accountable for it. Considering this business express, let him make no resistance or evasion.

#### IV. FOR THE OFFICE OF KARKUN.

LET the Chowdries, Kanoongoes, and Mukkudims of the Pergunneh of Noerpoor know, that as the cream of contemporaries, the steadfast in the faith, Khajeh Gungaram, is appointed to the office of Karkun of the said Pergunneh, it is required that, having considered him absolute Karkun of the Pergunneh, and having instructed him in every matter both general and particular, they keep nothing hidden or concealed from his knowledge: and let them not deviate from his respectable opinion, and advice. And with regard to the conduct of the said person, having made the practice of fidelity and truth his distinguishing character, let him attend to the management of the said Pergunneh according to establishment; and having settled the business of each village separately, let him ascertain the whole rent of the Pergunneh; and having made out an account of the amount signed by the Sheikdar, Chowdries, and Kanoongoes, let him dispatch

it ; and let him observe such a conduct that we may receive proofs of loyalty and wealth ; and let him draw his monthly pay, according to the engagement of the presence, out of the hands of the Fotedar, agreeably to the practice and establishment of government : and having kept a journal of the collection every month and of the receipts and disbursements, let it be transmitted to the royal register. Considering this as positive, let him act as directed.

#### V. TO A JAGEERDAR ON THE SUBJECT OF A COMPLAINT.

IT is signified to the agent of the Jageerdar of the Pergunnah of Goheram, and at this time Gunher Saho has come and complained that he has a demand on Dowlet Khaun the Afghan (for a sum borrowed upon bond) who is dilatory and obstinate in the payment of it. It is required that if this be the case, they will cause him to pay whatever is due, that he who is in the right may receive justice. And if it be otherwise, let him submit the affair to the decision of the noble law ; that violence may not be allowed against any one. Let him consider this as positive.

#### VI. FOR THE OFFICE OF FOUDAR.

AFTER salutation, it is signified to the cream of nobles and peers Nadir Khaun, that the address which was sent arrived. And with regard to what was written of his laudable exertions, chastising the refractory of that district, it is the cause of his being approved of. Please God he will meet with a recompence adequate to his service and fidelity. It is required, that he be constantly representing the state of these parts ; because it will be agreeable. On this subject this is sufficient.

\* Saho in the Hindoo language signifies a Merchant.  
Vid. Insbair Herkern.

THE END







